

and feet possible, we ask, that such a person

these pretend, indeed, to love their fellow men, as taught by St. John, and they point with pride, made ostentatious by the press and platform, to the racial hatred and bloody demonstration against and slaying of the Chinese and Japanese whom they may have relieved; but never do they allude to the widows and orphans whom they have made and violated by their murders, their persecutions, and their lusts. We find little from Masons of the number who persecuted, the persecuted rather than the persecutors, the thousands who assassinated D'Arcy McGee, the thirty-five hundred of the South, the corrupt negroes of Salt Lake city, the outraged Chinese, etc., etc. These and similar evidences of darkness and not light in which Masons are walking, are kept forever brought forward, and seldom are sufficient to show that Masonic light is very different from that light

and which alone can establish a true Christian fellowship of man with his Maker and his fellow man.

truth too strong to be carried by  
storm, he then assumes the weak

an angel of light; and so, when Masonry sought to destroy the Christian religion, it assumed St. John as its patron saint. When it approaches the Episcopal minister it presents to him the regular succession of Masonry, its virtue and secrecy from the most ancient times down to this, as parallel with the apostolic succession the latter of which may be true, while the other is false; or if true, it

have had a regular succession from the days of Adam until now. But what are we to think of a preacher of the gospel who pretends that St. John was a Mason, or that Masouree has any thing in common, except its own wicked pretension, with the pure and beautiful teachings of St. John? Is he ignorant, simply, or a wicked impostor, making a sacrifice and policy out of his sacred profession. He certainly needs prayer.

May he see the evil of his ways, and  
turn from the darkness like flowers to

**MASONIC INTRIGUE**  
BY D. REYNOLDS.

Can the leopard change his spot or the Ethiopian his skin? No more can Masonry change its nature. What was in Morgan's day it is to-day, presenting to the world if possible

The first public or lawful execution in Lake County, California, took place at Lakeview, June 9th, 1871; an Indian of the Digger tribe was hanged for killing a white man for his money. The next day a white man was hanged. On the day of the execution the criminal confessed his guilt, but gave the names of two other Indians as principals in the crime. Officers are now on their track and they may soon be captured and hung as they deserve. The alleged murderer and his accomplice, a true (fine penitentiary) convict. Some of them engage in agriculture others work out by the day for the white farmers in the vicinity of the cabins, and are proverbial for their

son. But the criminal was not a Michigan man, he did not belong to that Michigan, he suffered the just penalty of the law.

At the same time of court, I believe, the same Michigan man was arrested and convicted, a white man, who was tried for highway robbery, for robbing the United States mail bags, and express box of several thousand dollars, while a pistol was pointed at the driver's head. He was arrested and on the preliminary examination very positive proof was given of his guilt; he was however bailed on very heavy bonds. The officer who conducted the examination, and accepted the

men were Masons, the States Attorney, who was a Mason. He failed to make his appearance at court, and on examining the bail bonds, they are found to be illegal, or some law in them. The master will be hushed up, and hat fees will be paid to the grand jury. He will take it in. If it gets into court, it will only make converts to Masonry, from a certain class, as they will consider their chances of escape much better, if they are detected in crime. The grand jury will not be able to indict churches unless they are able to or lend their influence to the villain and accursed institution which is clogging the wheels of justice, and turning the worst of men loose to prey upon the community all over this country. I have known it all over this country."

The first step to a good name is a good life and the next is good health.











































THE UNIVERSITY OF CHICAGO PRESS

MINUTES

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Photographs of Wm Morgan

... the foe of Christianity, the subver-

## Broken Seal.

2

help way. Gives the news from the



















# THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—Jesus Christ.

Vol. IV. No. 5.

CHICAGO, TUESDAY, OCTOBER 17, 1871.

Whole No. 83.

THE

## Christian Cynosure.

EZRA A. COOK, Publisher,

Chicago, Ill.

Fortnightly Edition—\$1 per year.

The editions of the 'Cynosure' will be published hereafter as usual, and mailed to subscribers as soon as their names are obtained. Please note the request to forward names, etc., and send immediately the desired information.

## Cynosure Appeal!

By Members of the Executive Committee and Friends of our Cause

To the Subscribers,

MEN, BRETHREN, FATHERS, MOTHERS & SISTERS:—

How we started the Cynosure you know, its work you know. Its beams struggling through mists and mists have already proved the North Star to many an erring slave of the hulk.

We had pruned and pait and labored until we could almost see land. By hiring an office editor at \$1,000 for the year, we had induced the publisher, Mr. Cook, to take the paper and push its circulation, which he was vigorously doing. He is a young man, who, four years ago, began business with a capital of about \$1,000, and paid a rent of \$3,000. His press, type and machinery are under the debris of the business portion of Chicago. Mr. Carpenter's money and bonds are under the same rubbish. Something may be dug up, and something got from insurance. But no insurance can stand against God when he "arise to shake terribly the

earth" for its iniquities. In spite of loss of material, stock, time, business and strength, if we can receive ten thousand dollars we will start a Cynosure and Publishing House larger and mightier than the one we have lost.

There are many more than ten thousand persons, who, if we could reach them, would give one dollar each, which would put us in better condition than before the fire. Mr. Cook says if we will give him one thousand dollars and the Cynosure list, he will at once resume the regular publication, in the circumstances it is a brave proposition.

We now request C. A. Blanchard, L. N. Stratton, J. P. Stoddard, Prof. J. W. H. Stone, and every subscriber and friend of the Cynosure, to rise and forward money to our Treasurer, Henry L. Kellogg, and send accurate and exact reports of the names of donors and sums given, that Mr. Kellogg may report every penny received and what is done with it at our next anniversary at Oberlin. All care should be taken to prevent fraud, imposition and loss. Small sums can be sent in Post Office orders, notice of the larger ones sent to the Treasurer is sufficient. Our regular agents can be trusted. If money is paid to volunteers they should be men of known probity and standing.

J. BLANCHARD.

L. A. BART.

J. B. WALKER.

E. A. COOK.

O. F. LUMRY.

J. W. WALLACE.

J. P. STODDARD.

H. L. KELLOGG.

Note.—It being impossible to see other members of the Committee, several of whom are in other parts of the country, copies of the petition have been sent for their signatures.

## The Great Fire.

The burning of Chicago on Sunday night and Monday the 8th of October 1871, is one of the great conflagrations in the history of the world.

Chicago was the pride of Illinois, the boast of our country and a wonder to nations. Scarcely thirty years old, she had already sprung to a universally conceded position in the front rank of great cities. Her commerce was immense. Her central and best portion had become really magnificent, so that her sudden destruction will not only be felt by her own citizens and by Illinois, as a great and crushing calamity, but the national finances will be affected, and men afar off when they see the smoke of her burning, though but in fancy, will exclaim: Alas! Alas! that in one hour so great riches should come to naught!!

There had been several fires recently. On a Saturday night was reckoned terribly, in which some twenty acres of buildings were burned on the west side of the river about one mile south of the North and South Branches. This fire, however, proved to be the salvation of the whole of the West Side of the city. For when the great conflagration commenced on the West Side still further to the south, its progress northward on that side of the river was arrested by the vacant space that had been burned over the day before.

Driven by a south-west wind, the flames did not extend westwardly. But as the wind was strong, and there had been no rain for a long time, and as high wooden buildings and lumber dry as tinder, lined the banks of the narrow



river on either side, the flames soon leaped this barrier and commenced their progress Eastward and Northward of wretched destruction, which no human power was able to arrest, or hardly to check, until nearly a third part of the territory of the city was overrun, and two-thirds of its business and wealth was consumed. There are nearly 3,000 acres of rugged, fireless, smouldering ruins. The property destroyed is valued by hundreds of millions; an hundred thousand people were left houseless, and many—none can tell how many—perished in the flames. For twelve mortal hours the ocean of flame surged and roared, from the river to the lake; until every Bank, every newspaper office, the three great Rail Road Depots, the theatres and museums, the great hotels, the public halls, the vast piles of wholesale stores and their contents, the Post-Office, the Custom House, the Court House, the Chamber of Commerce, the long lines of marble fronts, the vast warehouses and elevators, churches, almshouses and private dwellings innumerable, all, all were gone—wreathed with fire and heat.

We may not say "our holy," but our beautiful city is burned up, and the gates thereof are consumed with fire. "They that did feed delicately are desolate in the streets," and their little ones cry to their mothers, "where is bread for our hunger; where shall we go to warm us and to sleep?"

#### TURK LESSON.

What shall we learn from this and other similar events in providence? That the God of the Arabian revelation lives, and controls the laws of the universe as at first, adapting events to the moral conduct of man, as in the days of Noah and of Pharaoh, of Nebuchadnezzar and of Titus. Now was his hand more clearly revealed in his story than in this crisis. With the red hand of war he has smitten both America and Europe; thus beginning the judgement of the world at his own house; by the former blow in vengeance demolishing slavery, by the latter rebuking blasphemy, and striking

ling down the persecuting power of the Papacy once for all. "The year of his redemption, and the day of vengeance are in his heart together," and now he has given the angel having his vial of wrath, power "to smite men with fire to the end that they should humble themselves under his mighty hand, and repent of their idolatries, and their whoredoms, and their pride, and give to him alone the glory that is his due. If they turn not, his anger will not be turned away, but his hand is stretched out still, and he will show the wealth of his infinite resources for chastisement and judgment, by turning and overturning and overturning until his purpose is reached, the Son is enthroned, his enemies are made his foot-stool, his blessed law always supreme dominion over all the affairs and ways of men, his will is done," as in heaven, so in earth.

In maintaining that the intelligence and moral sentiment, and omnipotent will of the changeless and ever living God called forth, directed and controlled this ocean of consuming fire, we are not saying that those who suffered from it "were sinners above all men because they suffered such things." But the bolt has fallen here because the eyes of the world have been attracted to Chicago; and because the world is full of people and full of cities to whom it may most justly and truly be said "except ye repent ye shall all likewise perish."

We care not to argue this with the world; we are not, who being without God in the world, sent the idea of that particular providence which notes the falling of a sparrow, and numbers the very hairs of every human head. But we have sketched the calamity, let us sketch the facts, moral and religious which exist, together with the calamity, and entreat the world to look on this and then on that, and see if we have not the plainest evidence of the presence of the same living moral administration to which the deluge, the plagues of Egypt, the burning of Sodom and of Jerusalem, are recorded in the Book of God. Conscience being lib-

erty, Chicago was confessedly a exceedingly idolatrous city; and by this many of its citizens worship the Christless altars of a sect to which are altars of Baal and an Christ. The spurious liberality demands a small concession to Christ in its worship, in order to monitor in paternal relations and friendship Christians and infidels, pagans, proceeds on the fundamental heresy that peace is before purity, gain is godliness, and is the vengeance of infidelity. And yet many fessel christians in Chicago justify cherish this gospel of Satan, while the dark, and by every insidious view is moving at the foundation of piety, gnawing at the pillars of piety, and eating out the vitals of piety, would, if it were possible, destroy every elect. These order have damned their most defiant glory is gates of Chicago.

The spirit of mammon and hell has trampled very resolutely upon the Sabbath of the Lord. Vain attempts have been made and unavailingly the Sabbath occupation of a blinded. Newspapers were left and sold as on other days. The mob and the drunkards have largely appeared for the purpose of violating Sabbath law. They have demanded the repeal of all restrictions, even drinking on that day; and the government has yielded to the demand, and made more than 2,000 of the breathing holes of hell ply their work of damnation on that holy day. Companies of target-shooters and pleasure seekers, with bands of music and banners, parade the principal streets; great rail road corporations send trains forth, thundering and screeching as if to torture the soul of piety, and banish defiance in the face of God.

There was more rampant; there were more drinking, more gambling, more lawlessness, more brawls and murders, this Holy Day than on any, if not on the other days of the week. More than all, some of the reputedly orthodox Protestant journals, plead for the Sabbath only on the grounds of expedi-



and not of Divine law; thus virtually accepting the French idea of the Sabbath, advocated vain amusements, the exclusion of Bible from common schools, and gave a quasi assent to the experiment of licensing even brothels.

Was it strange that there was an alarming relaxation of Christian decision? That professed Christians were seen at balls, and carles, and billiards, and theatres, and the daughters of Zion went mincing in all the livery of extravagant ornamentation which fashion dictates to pride and folly?

Was not the spirit of Babylon which found expression in these proud words of her monarch: "Is not this great Babylon which I have built?" rife in Chicago? Was there not, as in Sodom, "pride, idleness and fullness of bread?" In short, have we not been overthrown measurably as was Sodom and Gomorrah, and was there not a cause in the two cases as like as the visitation?

Going back to the origin of the fire, the upsetting of a lamp in a barn by one who was milking a cow at that unseasonable hour of 9 o'clock, Sabbath evening, we find the fire coming directly out of the Sabbath-breaking, Sabbath drink-selling wickedness, and quickly turning aside from the wooden built part of the city, it fell upon the very citadel of the stronghold from which the proud defiance of God had proceeded.

It was the priests, the rich corporations, the city government that had offended. It was through the most gorgeous part of the city, and in its great Hall, that the Baal worshipers and target-shooters and anti-Sabbath conspirators had lifted up themselves. And right here where the defiance was given the bolt falls, as if those flames were instinct with the intelligence and justice of God, and he would show men that he knows how to punish those that walk in pride, and across their consciences, and all their strongholds are no protection from his displeasure.

"Come and let us return unto the Lord," for he hath born and he will heal us; he hath smitten and

he will bind us up;" he hath shown his wrath towards the city; but to every individual who will learn righteousness by his judgments he will make their judgments a medium of mercy, and a savor of life.

### Relief.

The thousands of homeless and suffering families of Chicago, excite the sympathy and demand the aid of the whole country. Our sister cities of the West have voted large sums, and sent delegations to assist in distributing provisions and caring for the destitute. From every direction food and clothing are pouring in. Freight trains laden with the traffic of generous hands, come with passenger speed, and the swift express rushing on with a double burden.

Such spontaneous generosity of the whole country is truly gratifying, but we must not forget that it is greatly spontaneous and sympathetic rather than enduring and reliable. While now there is a surfeit, there may soon be a dearth.

Thousands must be fed and clothed and warmed, through the whole winter, and when the first gust of sympathy has wasted its strength, those who have learned a true and self-denying charity at the feet of Christ, must provide for the hungry and naked.

At this juncture a true charity will seek to turn the heart of the whole nation to God, that it may profit by his judgments. Communities should learn from the desolation of Chicago, that he can judge their iniquities, even with fire. Let them put away their "unpardonable things" out of his sight; and put the best among these their secret lodges.

These will now more than ever be blunting their "spurious clarity" and catching the unwary; and there is no more important clarity than to inform the people of their real nature. Here is a chance for relief. Drop work for a day, visit your neighbors. Bend to them. Talk to them. Pray with them. Impress upon them the truth that the

lodge is the darkest agency of the devil. Enlist them for the truth in the ranks of the Cynosure. Ascertain as requested in another place, the names of subscribers in your vicinity; and forward them.

Send with them as many more new names. RELIEVE THE CYNOSURE.

—The McHenry County (Ill.) Association, meets at Woodstock, October 21st. Peck, Blanchard and J. P. Stoddard will be present.

—Send a new subscriber or a renewal every time you write. Thousands will take the Cynosure if they are asked, to

—Remittances should be made by Post-office order, registered letter, or draft.

—Make one entry for the calamities of Chicago is an item of record for history. The chronicle is being compiled, and will appear in due time.

—Use great care to write your plainly all addresses and names which are to go on the mailing list. We want it as perfect as possible.

—A perfect subscription list will have an abiding use as subscribers. We want such a one for the Cynosure.

—At the present time the Cynosure is full of chiefly from military subscribers, will pardon any mistake in names and addresses.

—The stock of bookshelves by the fire can soon be replaced. Orders can then be filled as usual. The series of tracts will probably be reprinted, so that soon the former business of the Cynosure will be reinstated throughout.

—Don't forget the printed addresses on your list Cynosure. Save it. Get all the others in your vicinity. Send them together to the Christian Cynosure, Chicago, Illinois.

—Come!—Ten Thousand Subscribers for Cynosure.



## Help! Help!!

### WHAT IS NEEDED.

1. In establishing our office all our efforts are in help in some of the following ways:—

1st. All who are in arrears, or whose subscriptions are soon to expire, can help by immediately renewing. Our sincere thanks will be due to any who will commence anew with regard to former accounts.

2d. All who are able and are moved by God's Spirit can send donations.

3d. Every subscriber is requested to cut off the printed address posted on his last paper and send it. Clubs can send together. We want the NAME and P. O. ADDRESS of every subscriber with the date when his subscription was to expire. All but the P. O. ADDRESS are on the printed slip. Please send this slip and your address AT ONCE.

4th. Get new subscribers. Now, is the best time to work.

Contributions and items of interest are needed more than ever.

If money is sent, be particular in stating for what object it is intended; and when for more than one object, or write so that the letter can be cut, and parts containing donations filed separately from those containing subscriptions. Direct to THE CHRISTIAN CYNOSURE, Chicago, Ill.

The agents of the Cynosure should promptly meet the present emergency and work hard for new subscribers. Be sure to look up the subscribers in your several localities, send them their names, addresses, and the date of expiration of subscription. The letter is on a label on the printed address-label. Cut this off the last paper and send us. Always state which edition, weekly or fortnightly, is taken.

Let every agent send us immediately the names of all the subscribers he or she has obtained during the past two years; stating whether for weekly or fortnightly edition.—And as many more as may desire.

## A ROUSING LETTER.

Bro. L. N. Stratton Heads the Relief Column! "FALL IN!!"

Mexico, N. Y. Oct. 12th, 1871.

My Dear President:

Is the brave little Cynosure going? I see the charred and sickening remains of the corpse of Chicago; but where 'is the Cynosure? I know by our dispatches that it has fled on the wings of time. But despond not! Let Cook and Klogg stand! Above their voice of the fir-wood I hear the brave word of command from the lips of you all: "Head of column—Front! Step! Forward march!" And I hear, or seem to hear the roll of your drums and the clash of steel in the battle-shock of the new campaign. Your friends will speed to your rescue, brother, to son. For friends in such a cause are truer than are found under the tranquil gleam of a roof of public applause and protection. We are waving dear brethren "Three hundred thousand are!"

Take your mail-bags, send out your appeals to every subscriber, delinquent, discontented, and those who have paid for the paper to be sent and ask for subscriptions! I think that the half a hundred subscribers I have sent you from various points will respond to your call. And let the people know again, when the slack has rolled away and the clouds are clear, that the religious still the Pilot Star—the West's answering Cynosure!

Brother, do not murmur. You belong to an ever-lasting Kingdom. It will stand when Chicago is a heap of ruins. New York have shared the fire of other cities of the plain. Christ is King. Appeal to him for help, and rely upon him for it too, and it will come.

Enclosed you will find five dollars. You may need it.

With many prayers for your success, I subscribe myself your brother

L. N. STRATTON.

The present issue of the Cynosure is printed by Bro. I. R. B. Arnold of Syracuse, Ill.

## What Have We Left?

More—ten thousand times more than is lost. The entire office material of the Cynosure is gone. A few days will replace it. But our main support and confidence, the fireproof heat cannot be made more bright and enduring. God is left. His truth is left. Nothing can shake our trust in either. The is left, too, our confidence in the thousands of earnest men and women who have stood by the Cynosure in its struggling infancy.

Let us gird ourselves anew; rebuff our mother's burglars and our King will give the victory.

## Words for Minutes.

Since our office is in ashes, it is the first that we cannot now issue the minutes of our last Convention, and as a small amount of contributions have been received for the purpose, I take the responsibility of issuing the file there is for Cynosure not failing the presence of the contributors in the presence. But if any object, with them myself.

I. A. HART, Sec. Assn.

HART'S WEEKLY says it understands that Secretary of the True Boutwell has directed that the cost of the new Post office in New York should be paid by the the Masonic fraternity. Thus one by one our primary efforts are showing their endearing end by the device of the lodge. If Henry Boutwell is not a Mason, his order betrays unpardonable rapacity; if he is, he is unworthy the trust given him by the government.

One Masonic lodge in Chicago is playing its peculiar charity thus: "Put the Lodge No. 612, A. F. & A. M. under the free use of its Hall, No. 1 State St. near Twenty-eighth Street, and all all Masonic bodies that burned out."



# THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—Jesus Christ.

Vol. IV, No. 6.

CHICAGO, TUESDAY, OCTOBER 31, 1871.

Whole No. 84.

## The Christian Cynosure.

FORTNIGHTLY EDITION.

ERZA A. COOK & CO., Publishers,  
25 N. Clinton St., Chicago, Ill.

TERMS, invariably in advance.

WEELY EDITION, . . . \$2.00 per year.  
Six months, . . . 1.00.  
FORTNIGHTLY EDITION, . . . 1.00 per year.  
Six months, . . . .60 cents.

The publication of the weekly Cynosure will be resumed November 1st, by which time we hope to recover the missing list. Meanwhile the subscribers to the weekly will receive copies of the fortnightly edition, and the paper will be mailed to all as fast as their names are sent in. Let every reader assist us by obtaining new subscribers, and send the names and addresses of old ones, and the date when their subscriptions expire.

### AN IMPORTANT PAPER.

One of the most effective documents ever issued on the subject of secrecy in Pennsylvania was recently presented to the Convention of Baptist Churches at Scranton. The convention sat in the church of Mr. Hellings, who aroused an opposition to this searching paper, but too late, for already several hundred copies were in circulation among members of the Convention and citizens of the town. The following is a copy:

TO THE STATE BAPTIST CONVENTION OF PENNSYLVANIA.

Beloved in Christ:

Forty and more years ago Freemasons murdered a man for disclosing the secrets of Masonry, and the fraternity at large protected the murderers, by stopping the action of law and defying outraged justice. A great excitement of the public mind resulted in the demonstration of these propositions, viz:

1st. Freemasonry is opposed to civil liberty in a land where opinion and speech are free, and no good citizen of the United States can be a good citizen of a secret Masonic government.

2d. Freemasonry is anti-Christ; a system which leads directly to infidelity; an institution which professes to draw lessons of morality from a square, plumb and gavel; and as every man worships the being or thing which makes him holy and upright, it follows that Freemasonry is a system of idol worship.

3d. The ceremonies of Masonry are blasphemous: (a) Because they require men to pray and perform other religious services who do not love God; (b) Because they give to men titles which belong to God alone, as "I am that I am," "High Priest," "Grand High Priest," etc.

Many Baptist ministers took a stand against this idolatrous, despotic and blasphemous institution, David Bernard and Nathaniel Colver among them, and the churches of our denomination generally took and held the position that men could not be, at the same time, worshippers of

Masonic gods and members of Baptist Churches.

At present, however, Masons are beginning to get back into the churches. Bro. Ford, of Montrose, is preaching to a church said to have an Anti-masonic resolution on its books, and is believed to be a Mason. Bro. Furman of Factoryville, and Bro. Hellings of Scranton, are both reported as members of the lodge. Two Baptist churches, one at Scott Valley and the other at Harford, have been attacked by Masons or Good Templars or both, while on the corner-stone of Keystone Academy at Factoryville are the letters "A. L. 5870," which tells us in words too plain to be misunderstood that the Masonic attempt to strike out the Christian Era is endorsed (let us hope ignorantly) by some of our members.

Some of our churches quietly submit and go on in "unity" with these secret lodges, as for instance Bro. Calkins at Waverly, and some seek to oppose them, as the one at Scott Valley, and also the one at Clark's Green, whose pastor, Bro. Bevan, advised his members in a kind Christian manner to keep out of the secret temperance societies.

Now, we respectfully ask your honorable body to investigate the subject of secret societies; to decide whether in your opinion the institution of Freemasonry has changed its character so that Masons who do not renounce the institution should be received to our communion and allowed to instruct our churches, or whether it is, as it was, Anti-social, Un-American, Anti-Christ.

NEWELL CALLENDER, Dalton.  
H. J. COLVIN, "  
J. C. MILES, "  
S. S. CALLENDER, Blacksby.  
NATHAN CALLENDER, Scott Valley.  
C. B. WETTERBY, "  
H. E. CHURCH, "  
BURGESS SMITH, Clifford.

### THE UNITED BRETHREN CONFERENCES.

Through the failure of the carriers to deliver our exchanges, we cannot give the many resolutions on secret societies passed by conferences of various denominations. In the single copy of the "Religious Telescope" which has come "through the fire" there are interesting reports from three conferences of the United Brethren in Christ.

At the Erie Conference held at Little Valley Centre, N. Y., the following address from the Chautauqua County Christian Anti-secret Association was read, and the annexed resolutions adopted:

THE CHAUTAUQUA COUNTY CHRISTIAN ANTI-SECRET SOCIETY ASSOCIATION, TO THE SEVERAL CHRISTIAN CHURCHES EXISTING WITHIN OUR BORDERS, IN THEIR CONFERENCES AND ASSOCIATIONS, GREETING.

Whereas, The church is being fettered by the insidious and wily workings of secrecy and secret organizations, its efforts to

advance Bible holiness trammelled, its labors to save souls paralyzed, and the great and glorious objects of her being rendered fruitless thereby; therefore,

Resolved, That this convention through the president and secretary, extend a hearty invitation to the different Christian denominations within our borders to assist us in discountenancing and opposing the organization of secret clubs and orders, and especially Freemasonry, and also faithfully to oppose the principles incorporated in, and peculiar to, such illegitimate bodies.

N. R. LUCE, Pres't. J. B. NESSEL, Sec'y.

Resolved, That as a conference and church we tender to the Chautauqua County Christian Anti-secret Society Association our Christian and friendly greetings, and are happy to announce that we find ourselves, as a church, almost a century in advance in our opposition to secrecy, and shall cheerfully assist in the future as in the past, by discountenancing such arrogant, anti-Christian, anti-republican bodies.

The East Des Moines Conference at Columbia City, Iowa, Bishop Dickson presiding, adopted the following report:

#### SECRET SOCIETIES.

We hold that the world, in its spirit or institutions, should not be permitted to dictate to the Christian minister what he should say or do. Especially is this the case in regard to the institution of Freemasonry, and other kindred out-bound secret societies; that they are opposed both in spirit and character, to true republicanism or living Christianity, and that it is our duty to disseminate a literature on these subjects. Hence we urge our people to introduce our publications, such as Bernard's Light on Masonry, Lawrence's Plain Thoughts, &c., also, to recommend the circulation of the Christian Cynosure, and other anti-secrecy literature; and we earnestly recommend all our brethren who have formerly belonged to abstain from all public or private affiliation with or recognition of such orders.

The Iowa Conference at Western, Iowa, among resolutions encouraging the circulation of the "Religious Telescope" and "Missionary Visitor," adds the following:

That in addition to our own publications, we regard the Christian Cynosure as the advocate of a truly moral and religious reformation, and therefore in harmony with our position on the secrecy question, and that we will exert ourselves among our people to secure a good patronage of said paper.

Strong resolutions against war and secrecy were passed, the latter reading:

Resolved, That this conference requires each preacher in charge of a station, circuit, or mission, strictly to enforce the rule in our Discipline on this question, and not suffer our members to continue in connection with any secret society.



## The Christian Cynosure.

Chicago, Tuesday, Oct. 31, 1871.

## IMPORTANT NOTICE.

Remittances should be made by P. O. orders, registered letters, or draft. Direct subscriptions to the Christian Cynosure, 25 N. Clinton St., Chicago.  
Donations to the Trustees should be designated as such and directed to Ezra A. Cook & Co.  
Donations to the National Association may be made to the General Fund, Lecturing Fund or Tract Fund. State for which one and direct to the Treasurer, H. L. Kellogg, 25 N. Clinton St.

—C. A. Blanchard, may be addressed at the office of the Christian Cynosure, 25 N. Clinton Street, Chicago.

—Several small amounts have been received since the fire for old papers. The old papers are burned. Please direct what shall be done with the money.

## CYNOSURE APPEAL!

By Members of the Executive Committee and Friends of our Cause.

TO THE SUBSCRIBERS.

NEX BRETHREN, FATHERS, MOTHERS AND SISTERS—

Now we started the Cynosure you know; its work you know. Its beams struggling through mists and mists have already proved the North Star to many an escaping slave of the lodge.

We have prayed and paid and labored until we could almost see land. By hiring an office editor at \$1,000 for the year, we had induced the publisher, Mr. Cook, to take the paper and push its circulation, which he was vigorously doing. He is a young man, who, four years ago, began business with a capital of about \$1,000, and paid a rent of \$3,000. His press, type and machinery are under the debris of the business portion of Chicago. Mr. Carpenter's money and bonds are under the same rubbish. Something may be dug up, and something got from insurance. But no insurance can stand against God when he "arise to shake terribly the earth" for its idolatries. In spite of loss of material, stock, time, business and strength, if we can receive ten thousand dollars we will start a Cynosure and Publishing House larger and mightier than the one we have lost.

There are many more than ten thousand persons, who, if we could reach them, would give one dollar each, which would put us in better condition than before the fire. Mr. Cook says if we will give him one thousand dollars and the Cynosure list, he will at once resume the regular publication. In the circumstances it is a brave proposition.

We now request C. A. Blanchard, L. N. Stratton, J. P. Stoddard, Prof. J. W. R. Shann, and every subscriber and friend of the Cynosure, to raise and forward money to our Treasurer, Henry L. Kellogg, and send accurate and exact reports of the names of donors and sums given, that Mr. Kellogg may report every penny received and what is done with it at our next anniversary at Oberlin. All care should be taken to prevent fraud, imposition and loss. Small sums can be sent in Post Office orders; notice of the larger ones sent to the Treasurer beforehand. Our regular agents can be trans-

ed. If money is paid to volunteer agents they should be men of known probity and standing.

J. BLANCHARD.  
L. A. HARRIS.  
J. H. WALKER.  
PHILO CARPENTER.  
A. WAITE.  
A. CROOKS.  
JOSEPH TRAVIS.  
C. A. SPRING.  
E. A. COOK.  
E. F. LUMLEY.  
J. M. WALLACE.  
J. P. STODDARD.  
H. L. KELLOGG.

## THE SITUATION.

By EZRA A. COOK.

The terrible Chicago fire rendering one hundred thousand people homeless and destroying the whole business portion of the city, with the office of the Cynosure and the means of publishing it, has undoubtedly been the theme of earnest conversation and prayerful consideration by nearly every reader of the Cynosure.

While it seemed sad indeed to lose in a moment the savings of years of hard labor, the publisher of the Cynosure suffered more from regret that the mail lists of the Cynosure were all destroyed and could only be replaced after much weary waiting by both publisher and subscribers, than by any other one loss. That the Cynosure must continue to be published, was our one thought and purpose from the first, for it is God's paper and God takes care of his own.

While the fire raged in its fury, we could only care for the sufferers who not only occupied our house and barn, but covered the vacant lots near us; and if God hears the prayers of those poor homeless, famished, thirsty ones who called down blessings on our heads for water, food and shelter, which we were permitted to give them, then may we hope for long life, health and happiness.

A few days brought us many letters from friends who expressed the tenderest sympathy with us in our losses and an earnest desire to help us, which greatly comforted our hearts. Many of these contained anxious inquiries about the Cynosure, with an offer of aid in again starting the paper, and we have in our extremity been led to ask the friends of the Cynosure to help us by contributions to the amount of one thousand dollars, but above all, by sending in subscriptions both new and old.

Without waiting for these contributions to reach us, we have printed this number of the Cynosure (the best we could do as to size) and we hope to print the next number as large as ever. We trust our readers will understand that we do not demand a dollar contribution from any one in starting the Cynosure, and, although we have lost everything belonging to the publication of the Cynosure, with all of our tracts and tract plates, our many books, including several thousand of "Whitney's Defence," we do not expect or wish to accept aught but a five-cent offering from the friends of the Cynosure, be that offering large or small, and we ask those who send money for the publishers to say so distinctly in sending it.

EZRA A. COOK & CO., Publishers.

## UNIVERSAL BROTHERHOOD MAN.

An oily advocate of Odd-fellowism was complacently dilating upon its pretensions of "The Universal Brotherhood of Man," when a stern old Puritan him the following indignant reply: "Universal Brotherhood of Man! pretend that Odd-fellowship into the Universal Brotherhood of Man, don't you practice it then? Why this city is in ashes, one hundred thousand of its citizens are homeless and penniless, do you stick out your bullet-pointed 'Halls,' 'Odd-fellows' Headquarters,' 'Relief for Odd-fellows,' and no provisions for others, though many be and generally are far greater sufferers, and in far more pressing need your Odd-fellows generally are?"

The bulletin of the churches, the boards of the school-houses and the Head Quarters of every open society: "Food for the Hungry; Shelter for the Homeless; Clothing for the Naked; No questions are asked then, as to nationality or color or social position, the manhood and the vast are raised. That sounds something like the Universal Brotherhood of Man. But go to you, fellows and your Masonic Halls and phrasize say—"Rooms to Rent." What for cash at an advanced rate of 10 cent, to be sure. "Relief!" For what? Why those who can give the proper or make the right impression upon knuckles. "For Masons and Odd-fellows, and you might as well add, 'No need apply."

Universal Brotherhood! A narrow fish, designing clan that excludes twenty-nine in every one hundred of the race, and sets itself up above them and every means of sly, collusive craft to itself unequal and unjust advantage over them, such an order boast and about the Universal Brotherhood of Man from such hypocrisy, or at least from miserable self-deception, Good Land & us.

## ONE THOUSAND DOLLARS

It has been recommended in the Cynosure Appeal that one thousand dollars be contributed to our publishers to aid in re-starting the Cynosure. Then a cylinder press, bought especially for the Cynosure, on which they have yet but \$1,100 is a wreck; their new steam press is also ruined, machinery, plates for type in short, everything but a steam boiler which is of no present use, is destroyed.

They have already ordered a new type press with the privilege of one type for it in. They have ordered of type, new books, etc., and, having about one third of their entire loss made by insurance, are greatly in need of more. Some of our subscribers have already responded generously, and we feel that those who wish to back up the energy of our publishers in their time of trial and in re-establishing the business of our once beloved city and above all to promote the cause of truth and light will find their offerings.

M. E. C.



## THE WESLEYAN GENERAL CONFERENCE ON THE CYCLOPEDIA.

The General Conference of the Wesleyan Methodist Churches, lately closed at Syracuse, N. Y., sends a strong word of encouragement. The following extract from the proceedings of the third day is taken from the Syracuse Journal of Oct. 21:

Rev. J. M. Snyder, of Illinois, requested to be heard a few moments, without a motion.

The request was granted by common consent.

He spoke at some length in regard to the Christian Cyclopædia—a paper which has been published in Chicago, opposed to secret societies—stating that its office, cylinder press, type, &c., were all destroyed by the recent fire. He also said that the Cyclopædia would be again published without much delay.

A paper called the "Reformer," also opposed to secret societies, and published at Sycamore, Ill., was also recommended by Mr. Snyder.

A resolution expressive of deep sympathy with President J. Blanchard, and all the brethren connected with the Cyclopædia office; and also with the National Christian Association opposed to Secret Societies, who have lost so heavily by the Chicago fire, and that the Conference would do all in its power to re-establish said paper, was passed.

## MODEL HUMILITY.

The following is from an editorial in "The Mystic Jewel," an Odd-fellow's journal, published in Cincinnati, October 14th, and has reference to the general movement for the relief of sufferers by the great fire.

"The spontaneous manifestations of benevolence during the past week is only in compliance with the teachings and practice of Odd-fellowship. To our beloved order belongs the praise."

—Read the article on "The Situation."

—Hundreds are sending their names, addresses and dates. Let us have thousands. We shall be prompt to send papers when the names are sent. Remember the "little yellow slip" on your last paper before the fire. Send it.

—Now is the time to strike for ten thousand subscribers to the Cyclopædia.

—All the members of the Ecc. Committee having signed the "appeal" we republish it from our last issue.

—Agents having outstanding accounts with the Cyclopædia will confer a favor if they settle promptly.

—Those who send donations should always state for what object they send. If for more than one write on different pieces of paper, or so that the letter can be cut out and filed in each department.

—The corner stone of the new Post Office in Boston, was recently laid by the Masons. Pres. Grant was present and was permitted to take in his hands some of the sacred relics of the order, so says the correspondent of the Chicago Post. Were they contaminated by the touch, or has Pres. Grant passed beyond the ranks of the "profane," and so become pure enough to handle consecrated things.

## A WORTHY EXAMPLE.

If any doubt that the people of Whenton are in hearty sympathy with our cause, let such know that the funds for publishing the first issue after the fire was willingly provided by them, and through the further efforts of their committee a total amount of over \$1400 was subscribed. Our Gen'l Agent, C. A. Blanchard, addressed large audiences in the College chapel on the evenings of Oct. 29th and 30th. On the latter evening the following resolution was adopted: "Whereas, in the recent calamities visited upon Chicago, the office of the Christian Cyclopædia and of the National Christian Association opposed to Secret Societies was destroyed;

Resolved, that we extend our hearty sympathies to the publishers of the Cyclopædia and to the Executive Committee of the Association in their loss, and will continue the efforts already made to assist in re-establishing the office by rendering material aid, by circulating the Cyclopædia and obtaining subscribers, and by improving every opportunity of correcting public opinion on the subject of secret societies."

Of the many phrases better able to give freely to our cause than Whenton, how many will respond as nobly? This is a worthy emulation. Let us all get its inspiration.

## THE RESPONSES.

Old names and new ones are coming fast in answer to our appeals. We are thankful for them all, and would be happy to publish the many encouraging letters received. Here are two or three which may be valuable for their suggestions:—

Fineland, N. J., 10th Mo., 17th, 1871.

The proposition here is that you drop the semi-monthly edition, and suggest that all lands who have been subscribers of either edition commence anew by considering their old account balanced by the fire and sending again the subscription price of the weekly edition. Each of these paying \$2.00 for the weekly would put you on your feet again without any one feeling it a burden. What say you? I think the mention of the plan will be received with enthusiasm.

Your friend, T. B. Welch.

"Aye" to this. Make the change and we drop the fortnightly.

From Dr. B. French, Amherst, O.:

Agreeable to your request in the "Herald and Presbyter," I hasten to inform you of the subscribers of this place. I would be glad to do something for the cause, but having lately sent you on my own bequest \$25.00, I am unable to do more at present. But be assured I shall not forget you but shall aid according to my ability.

Father Catherine of Gdva, Ill., writes:—The world had better lose any one paper in Chicago than the Cyclopædia. May the Lord help the people to make your loss good again. I commence anew with my subscription—glad I can get money enough to do so.

Bro. John Livingston sends a long list from Brighton, Michigan, several of whom commence anew and adds in a P. S. "Cook's indebtedness to me [for looks] is balanced by the fire."

Another from Bro. Higgins, Mich.:

I saw that for the first time, your letter in the "Wesleyan." As a subscriber to your paper, I will respond at once. My subscription did not expire for some months to come, but no matter about that, I enclose \$2 for the weekly, and will commence anew.

## THE AMERICAN EDUCATION SOCIETY AND TOBACCO.

The Directors of the American Education Society at their July meeting passed a resolution withdrawing the privilege of the funds of that society from young men who habitually use tobacco. In announcing this action Secretary Thorbox says:

"If there are young men on our list who are given to this habit, they will, now that a new year of study is about to begin, govern themselves accordingly. Except as they propose to abandon this practice, we do not wish them longer to apply for our aid. New applicants will also take notice of this rule. We desire that our committees, at all the institutions where we aid men, will, in all reasonable ways, see to it, that this rule is applied. We are happy to notice, since our action, that the same rule has been adopted by the Trustees of the charitable funds at Amherst College."

## Acknowledgement of Donations.

From Oct. 11th, to Oct. 31st, 1871.	
ILL.—Alden, J. E. Godes, (lecture fund \$), tract fund \$25	\$ 2.00
Dixon, Mrs. H. C. Hayden, "	.35
Genov, S. Fletcher, and Mrs. L. S. Fletcher	10.00
\$5.00 each	
Wheaton, Fred, J. B. Walker and Geo. J. Payne \$10 each, Jesse Wheaton, President	
Blanchard I. A. Hart, H. A. Fischer, D. T. Feltgen, C. C. Smith, H. C. Carter, H. H. Hurd, S. Higgins, Soc. each, Com. appointed by 1st Church of Christ per H. A. Fischer \$18.50	128.50
Windsor, Geo. Abbot \$5 for lecture fund, L. W. Ellis \$1.18	4.15
IOWA—Clear Lake, Josiah Palmer, "	1.00
KANS.—Tappan, S. Section, "	1.00
MASS.—Hadley, Friends per J. W. Gaylord, N. J.—Dexter, J. W. Scaring, "	2.00
N. Y.—Ezra Miller, W. Tillingham, "	1.00
Osgood, Eliza Bradbury, "	1.00
Somerset, J. P. Frost, "	1.00
OHIO—Gard, B. Reed \$20, D. Goodwillie \$1, 21.00	
P.A.—Rose Point, J. C. Smith, "	1.00
Subscribers to Worcester Minutes per I. A. Hart	11.50

## Letters Containing Subscriptions Received.

FROM OCT. 11th, TO 31st, 1871.

David Alter, Rev. J. Alexander, Jas. A. Brown, C. A. Blanchard, Eliza Bradbury, Mrs. M. A. Blanchard, Eliza Bogle, M. Barnett, D. R. Baker, G. Cloyes, Oren Cranorth, Wm. Crooks, Jos. Catterlin, Mrs. S. F. Durfee, H. Davis, Rev. W. O. Dimus, Jas. H. DeLong, O. H. Fess, J. B. Forsyth, S. D. Fisher, P. H. Giff, H. H. George, L. Grayfield, Jno. Galbraith, T. S. Grove, R. Gaskill, J. W. Onyford, L. A. Hart, Jas. C. Higgins, S. W. Hinkle, M. O. Harless, J. B. Hyland, Jno. Jenkins, John Jones, B. R. Jones, A. C. Kniesley, Geo. Leuming, Jos. Lewis, J. G. Lamson, J. M. Layman, David Light, W. T. Mallet, John Motter, W. W. McCurdy, Wm. Miller, Alex. Needles, W. B. Oglesby, Theron Palmer, Mrs. H. Reed, B. Reed, J. Robinson, S. H. Raub, H. H. Robinson, J. P. Stoddard, (2), G. W. Statton, J. C. Smith, D. C. Sanyer (2), E. Thompson, H. M. Wilcox, Chester Williams, J. T. Yarrington.



## FREEMASONRY FORTY YEARS AGO.

## Masonic Benevolence and Christian Benevolence Compared.

[From the Vermont Lumberer, 1829.]

The benevolence of Christianity is universal and impartial. In its own native spirit it extends beyond the bounds of its particular churches and societies. It extends a helping hand to the distressed of all descriptions, it feels for the sorrows of the afflicted in all situations; and imparts the knowledge of heavenly mercy to all that will hear and learn of God. It asks no oaths, deals in no secrets, excludes no sex, performs no mock resemblances, and calls to its assistance no literal sword. "If ye love them which love you, what reward have ye?" Evidently none. Yet you pay the debts of love which you owe.

The Mason boasts of his benevolence. Whom does he help? A poor unfortunate brother Mason, a brother Mason's widow. But hark! who proposes the question: Do not even the publicans the same? Masons, in doing this, you do no more than those ancient misers, the publicans, would do. You help your own, and they help their own.

"If you salute your brother only, what do ye more than others?" What society in harmony with itself, does not salute its brethren? Not only all societies which the laws of any country permit, and to which they often grant acts of incorporation; but even those not authorized or countenanced by law, may be supposed in many cases to live up to this rule. Should we think it strange if a horde of robbers, or combination of thieves, should strictly live up to this rule? The old proverb, that there is honor among thieves, was not made out of nothing. We should not be surprised to learn, that a banditti of the most cruel and ferocious kind should administer to their own members oaths of fidelity and mercy; that they should punish in an exemplary manner, by the force of their own peculiar laws, every transgressor whom they could catch. They would set aside the laws of their country, but would be strict to observe their own. If Masons feel under obligation to obey their own laws in violation of the laws of the country in which they live, what do they more or less, than a combination of thieves or robbers? It is hoped that all good Masons will think seriously of these things, and compare, and see whether they live in the Christian practice or not.

That Masonry should afford to some of its members peculiar privileges, is no sure sign that it possesses true Christian benevolence. We dispute not that Masonic signs have saved the lives of individuals who have fallen into the hands of their foes; because they were thereby known to be Masonic brethren. But when we come to this sort of benevolence, let us look at the principle. If the victim can be reasonably saved, would it not be a violation of every good, moral principle to kill him? Again, why should the Mason (perhaps a wicked man) claim his life from the hand of a foe, when his fellow-sufferer, a righteous man, must be slain for want of Masonry? If Masonry grants such

exclusive privileges, it is nothing strange that the villain should be screened from the hand of justice, by Masonic influence. Yes, this very argument of Masonic benevolence affords powerful evidence of this species of Masonic villainy.

But look at this benevolence again. See its partiality and selfishness. It is not Christian benevolence. Christian benevolence reads, "Freely ye have received, freely give." Masonic benevolence reads, "With the candle-tow, blindfolded, poor and nameless, have you been led to seek the light of Masonry, remember therefore, a distressed brother Mason."

If Christian benevolence and Masonic benevolence are not in unison, do not rise from similar obligations, is it not full proof that the benevolence of Masonry is not divine? We are prepared then to pronounce it worldly, selfish and sonlid.

## LETTERS FROM MINNESOTA.

BY A HOME MISSIONARY.

Dear Brother:

I promised some months since an occasional communication for your paper. An unusual pressure of business has kept me from fulfilling my promise before. I will now try to make it good. I was old enough to take an interest in the great Anti-masonic excitement consequent upon the murder of Morgan and Masonic defiance of law. I knew so well the character of the prominent seceding Masons at that time, and the marked contrast, both religiously and morally between them and those who adhered to the institution, as classes, that I had no doubt where the truth lay. The difference was more marked than was that of the Christian Anti-slavery men of 1836, and the Northern Pro-slavery politicians. Most of them have fallen asleep, but though they were denounced as "either liars or perjured," I never heard of one who ever repented of his renunciation or even retracted a word. Of the thousands who then forsook the order, who ever heard of one confessing to falsehood, perjury or apostasy on his death-bed? I desire in this article to offer a tribute to the memory of one of the number. A beloved relative who has recently passed away at the advanced age of 88 years, whom many of your readers will remember—Rev. Luther Humphrey, late of Windham, Ohio, one of the pioneer congregational missionaries of Ohio and Michigan, and a brother of the late Dr. Heman Humphrey, President of Amherst College. In his younger days he had taken three degrees in Masonry. In the year 1829 he made a visit to his uncle and my father (the late Judge Frederick Brown of Wadsworth, Ohio). My father was a decided opponent of all secret orders, and particularly of Freemasonry. He took the occasion to reason with his nephew on the subject, reading to him from Bernard's Light on Masonry, and appealing to him to judge from his knowledge of the truth of the revelation of the degrees he had taken, whether the further disclosures were true. Mr. Humphrey said but little in defense of Masonry; but that he had never viewed it in any other light, than a moral institution.

After family worship in the evening, another proposed two or three questions, substance as follows:

"Luther, do you in your closet pray for the increase of the church, and the prosperity of the government?"

"Certainly," he replied "I do."

"Do you also pray for the increase and prosperity of Masonry. That the Lord will be pleased to add to its numbers?"

"No," he replied, "I cannot say I do."

Will you, when you have retired to your room, see whether you can pray for its increase. If you find that you can, I would advise you to hold on to it. If you find you cannot, will you ask yourself whether, as a Christian and a minister of the gospel, you can stay in an institution on which you cannot have the face to ask God's blessing, when you are alone with him?

Those were "words fitly spoken." I spent that night with God. The next morning he handed a paper to my mother with the question, "How will that do?" She looked at it and found it a full renunciation of Masonry as an institution not fit to ask the blessing of God upon. It was published in the "Ohio Star," an Anti-masonic paper, printed at Ravenna, Ohio.

No one who knew "Father Humphrey" doubted his sincerity. "He was a good man and full of the Holy Ghost."

Two other deceased relatives were seceding Masons—John Brow and his brother Oliver O. Brown. John became convinced that it was an immoral Anti-Christian institution, and withdrew his connection from it before Morgan's disclosures were made. When Morgan's look appeared, with its characteristic fearlessness, he openly declared, "It is genuine Masonry;" and was one of the first, if not quite foremost, to publicly renounce the order.

I have heard him describe the whole process of his initiation into the order, and relate the considerations that led him to regard it as a "Blasphemous institution." I once heard him say, "I became what is called a bright Mason. I learned the working of the order from the book called *Jacob and Boaz*, which was used in the order, though to outsiders they denied its truth. After I had learned all that I could, I found that the most ignorant man could become a bright Mason and yet be as ignorant as before." "No man," he said, "could have written the book *William Morgan* did, and openly published, knowing the hazards he was running, in a man of the greatest moral courage, and from a sense of duty. I admired the man, and looked upon him as a hero and martyr."

No biography of Brown hints at the part of his life, consequently only a half of John Brown has been told to this generation. Though the war is over and slavery dead, yet in the renewal of Christian opposition to the "Mystery of Iniquity,"

"His soul is marching on."

Medford, Oct. 5, 1871.







## The Christian Cynosure.

Chicago, Thursday, Nov. 9, 1871.

### THE NATIONAL CONGRESSIONAL COUNCIL.

Of five National Congressional meetings, the one set for October, November 13th inst., is the first to meet with no open avowed object, except the vague one:

"To express and foster the sentimentality of our churches in doctrine, polity, and work."

But the above is not the real motive of the meeting is plain, because a fair proportion of the delegates to the Council at Oberlin, are men referred to by Judge Woodhull as "David awhile before his death in the 'Congregationalist,'" as men whose "pulpits make no secret of denying the Atonement." Henry Ward Beecher is a prominent delegate, and he has stricken the article against Universalism out of his church creed, which creed was diluted enough before. Will heretics and men of no belief "foster unity of doctrine?"

Twenty years ago, "the substantial unity" of Congregational Churches was endangered by worldling leaders in the East, who hated the reform efforts in the West; and "The Albany Council" was called "to express and foster" that endangered unity. And only six years ago (1865) the Great Boston Council, with scenic, solemn parade, reaffirmed American Congregational unity of doctrine over the graves on Burial Hill. To call an Oberlin Council, now, to "foster and express" Congregational unity nowhere endangered, except by secret societies, would be weakness and folly.

What then has called this Oberlin meeting? I answer, I cannot read (God alone can) the hearts of the callers. But the effect of the Oberlin meeting, if successful, will be just this: "To suppress the Antimasonic reform, by condemning Masonry in words and protecting it in practice." I do not speak of the innocent multitude who will go to that meeting rather than be left out of a great denominational movement. They will go "all Israel" went to Carmel, to look on and see which is the God.

The Garrison anti-slavery society was formed in 1832, and the first National Convention was held in Philadelphia, in 1833. They met on the plainest question God ever submitted to the human mind, to wit: The right or wrong of slavery. Six thousand dollars were raised and good men began to take ground everywhere against slavery. Leonard Bacon and others then called a meeting of all the leading clergy of New England in the city of Boston. What could they do? If they condemned slaveholding, they must exclude it from the churches, and the sons and daughters of Presidents and Professors, all over New England, were in slave-holders' families in the South, living and drawing high salaries from the slave's unpaid toil, and ungodly men, manufacturers and others, in all the churches, belonged to their unscriptural "societies," and had a vote on the pastor and his salary.

The Boston meeting did this: They formed an association for "the elevation and improvement of the colored race," chose Prof. Andrews their General Secretary, and sent him straight out of that country, where we had three million and a half of negro slaves, into the West Indies to find negroes to elevate! The movement was, of course, a sham; but Bacon and others made lofty speeches, passed "judicious" and meaningless resolutions, which they never carried into practice, made an excellent appearance of doing something about negroes, and enabled the ministers who communed with slave-holders, to quiet their conscientious doubts and menbers by saying, "Let these incendiary abolitionists go. Keep away from them. Don't you see our greatest, wisest, and best men are doing all they can for the negroes?" They went on condemning slavery in words and protecting it in practice. A. H. Quint voted the Democratic ticket, while democracy and slavery were one; even down to the wretched Buchanan. J. P.

Thompson, I am told, voted for Franklin Pierce. If he did, no more need be said of him. Those men rode slavery till that hobby broke down under the blows of the abolitionists, and when Satan, Tammany, and Wall street turned against slavery, these men turned against their patrons, the slaveholders, and rushed shouting into the war! Henry Ward Beecher, who had slaveholders in his church in Indianapolis, took up the Presbyterian "Book" in Synod and argued that, by their constitution, they had no business to consider the question of slavery in that Synod.

The chief promoters of this Oberlin National Council, are the very men who kept American Christians from being abolitionists during the time when there was hope that Southern Christians would have gone with them, until agitation and whiffles had "fired the Southern heart," and brought on the war. Then, Henry Ward was a war-trampet, and A. H. Quint a redoubtable chaplain, giving long "grips" to Masonic rebels, and eating their bread!

There is this to be said in behalf of these men. There are symptoms of a general apostasy, and they only go with the multitude. No reflecting Christian can fail to see that the churches of Jesus Christ, so called, are swinging off from his gospel into conformity with the world, and these men are their leaders in "pitching toward Sodom." Judged by their fruits, which are neither "figs" nor "grapes," they are probably, many of them, impatient men who never knew the grace of life. Serious and sincere men in Massachusetts will tell you that they do not consider Dr. Quint a regenerated person, and that he has no business in the Church of Christ.

Now this Oberlin meeting is following in the footsteps of its illustrious predecessor, which Bacon & Co., called in Boston to head off the anti-slavery movement, by seeming to oppose slavery while actually sheltering it. That movement succeeded in disgracing Christianity, and multiplying infidels by keeping the churches from open, honest, fair opposition to slavery. We shall see if this Oberlin meeting will succeed as well!

Let no man say that I am dealing with fancies. I am dealing in facts. Who are the delegates, friends, and promoters of this meeting? I answer, it is called by A. H. Quint, Chairman of its National Committee, who is to-day Grand Chaplain of Masonry; who, a few days since, September 18th, said the Christless prayers for Jews, Unitarians and infidels at a Masonic corner-stone laying in Boston. Who went into the war along with Wall street Democrats, and boasted, in the Boston "Congregationalist," of favors gained from a traitor inn-keeper in Virginia, by Masonic gifts? As a Freemason, Dr. Quint sustains privileged orders, vestments, oaths, despotic government; all, in short, which the Puritans condemned.

Another is Dr. Leonard Bacon, author of a book to show that slaveholding was not sin, and father of two sons, both of whom in their ministry, have abjured the doctrines of the Puritans, whose memories their father laments.

Another is W. W. Patton of the "Advocate," a paper which has already sunk seventy-five thousand dollars (if we may believe Dr. Roy), of Congregational gift-money, besides what has been paid by its subscribers. Its editor has rejected the Bible from schools, rejected the law of the Sabbath, advocated bilhards, by implication, in Theological Seminaries, lauded "match-games of base-ball, between young ministers in Theological Seminaries, rejected Philo Carpenter's historic notes of Prof. Stuart's opposition to Freemasonry; and, finally, has given a quasi endorsement of licensed brothels, saying, "Let the experiment proceed."

Time and space would fail me to sketch the delegates to, and promoters of the Oberlin meeting. Henry F. Durant, of Boston, is a Freemason of twenty-two de-

grees. Currier, of Lynn, Mass., is a Mason, also Stratton of Worcester. Greely of Oswego, New York, is reported a Mason; so is Taylor of Binghamton. C. E. Fischer of South Hadley Falls, is Master of Mount Holyoke Lodge. I have heard him lecture, in his lodge-room, above an hour in favor of Freemasonry. He began and closed with out prayer; and himself led in the Christless Masonic odes which were sung, a German infidel Freemason playing the accompaniment. Healy, President of Strait University in New Orleans, is a Knight Templar, and has drunk wine from a human skull! He is a "Doctor of Divinity" by Olivet, a child of Oberlin.

Now ex-President Finney has shown, in his book with great candor and force of argument, that the above adhering Freemasons cannot be believed on their oaths! I am persuaded that President Finney will never sit at that Council and thus fraternize with men who cannot be believed on their oaths. For "he that saith unto the wicked, Thou art righteous: him shall the people curse; nations shall abhor him."

A few have assured me, that Quint proposes to leave his place as head of the National Committee, but not to quit the lodge; and that Healy has abstained from lodge-meetings in Louisiana; and they gave such infamous "poisoning" as facts in their favor. Let them repent of their Masonic oaths which they meet under and reaffirm every time they enter a lodge. Look at the first three of those oaths—to have "my throat cut across," "my left side opened and my heart torn out," and to have my body severed in twain and my bowels buried in the midst! Let them repent of these infamous oaths and forsake what they cover, and return to the simplicity of Christ.

### GOODS JUSTICE UNEXCHANGEABLE.

How is the justice of God apparent when both his providential gifts and afflictions fall indiscriminately? upon the just and the unjust? Neither the good nor the bad can object to his conferring his good gifts upon all when themselves are humbly endowed. The unjust have no right to complain when punishment overtakes them; and if it is necessary in order that justice should visit the unjust, that the just should be temporarily involved in the same events that carry to the unjust their punishment, the just will not complain. And if over and above this, their share in the infliction is made to them an ultimate blessing, they should rejoice and give thanks for such afflictions as blessings in disguise, and as sure tokens of a divine Father's love. Verily they are such to the just; for what son is he whom the Father chasteneth not? We are chastened of the Lord now, that we should not be condemned with the wicked at last. Who would not be born blind if the Son of man might be glorified thereby; and verily he is thereby glorified who snatches the wicked with the rod of justice even though the same blow must needs hit one of his most endeared friends. The same event may be unmitigated calamity and punishment to one and an inestimable blessing to another: even as the gospel itself is a savor of life to one and a savor of death to another.

The Providence of God is as the pillar of cloud; darkness to Egypt, but light to Israel. Keeping these principles in mind, we need have no perplexity about such events as the burning of Chicago, involving alike the church and the drum-shop, the pious home and the brothel. Such things are probably always justly deserved, even by the best, and then they are a needed warning to men who must repent or meet alike or a worse doom. With respect to the immediate sufferers these providences are needed for chastisement to some, for the beginning of amendment to others, and are to each individual sufferer a savor of life or of death, according as they kiss the rod, or kick against it.

All the ways of the Lord are right, and will not only be justified, but eternally glo-

rified by all the children of wisdom.

"Judge not the Lord by visible signs,  
Nor yet by them that seem to prosper;  
He doeth a marvellous providence  
He hides a swelling flood."

H.

### "A HEAVY BLOW."

Under the above caption the Boston "Congregationalist" publishes the following letter and editorial remark. The honesty of the letter, and the "equivocal" magnanimity of the remarks are too evident to deserve comment:

WALLA WALLA, W. T., Sept. 20, 1871.

Messrs. W. L. Greene & Co.: I have written patiently and long to see what course the "Congregationalist" would finally take upon the subject of secret societies, which is in my judgment, the most important question of our day, both in religion and in politics, since such societies are doing more to neutralize the influence and undermine the doctrines of Christianity than all other infidel organizations now in existence, and are doing more to corrupt all branches of our government than democracy. In its issue of 23rd November and 1st December of the Worcester Convention, and your recent rejection of such an article as the one offered by Mr. Carpenter, I think justify the conclusion that your treasury and editorial course is to bring them until such a course promises to pay better than any other.

I propose, therefore, to do what I can to hasten that time by withholding three dollars from your secret society cause. You will therefore please discontinue the "Congregationalist" to me until that time arrives; or at least until you cease to stultify yourselves by doing in principle and policy what you actually did a few years ago you so severely censured the New York Free Society for doing. Yours &c.

EDW. J. P. B. CHAMBERLAIN.

[We print the foregoing letter without a pang, and in setting it up the printer was at first directed to follow copy, "verbatim et literatim." On second thought, in a fit of magnanimity, and in order to correct our correspondent's unfortunate spelling, and otherwise revise his malignant epistle. There are none so blind as those who will not see—none so deaf as those who will not hear. The "Congregationalist" has given forth no uncertain sound on the question of secret societies, Masonry included, but there are other evils in the world besides this, and interpenetrate abuse of those who differ from us in one of them. We pray to be delivered from that evil as well as others. The blow which has fallen upon us from Walla Walla is a heavy one—the war-whop with its accompaniment is fearful, but we intend to survive the first, and think we can endure the second. Meanwhile, any other subscriber is at perfect liberty to stop his paper who wishes to, although we could not do so. Any subscriber list, and shall continue to do our best to deserve it and extend it.—Ed. Cong.]

### What the Publisher of the Cynosure Lost in the Great Fire.

As stated in the last number of the "Cynosure," the loss of property by the firm of Clark & Co., was about one-third covered by insurance; but on that stock they owed over \$8,000, and the publisher (Ezra A. Cook) not only lost every dollar he had invested in business, but over one thousand dollars more, which he will have to pay creditors as soon as he can raise it. E. A. C.

### Exactly.

DES MOINES, IOWA, November 10.

The laying of the corner-stone of the State Capitol has been postponed to the 23d inst. In consequence of the Antimasonic element in the Board of Commissioners, the stone will not be laid by the Freemasons and other secret societies, as they say the people.—[Chicago Free Journal.]

This is exactly what we want; to have public buildings which the people pay for, kept entirely free from secret society interference. If the Masons pay the bills let them lay the corner-stones, if not, Hands off!

### Masonic Interfering.

The following paragraph put on its rounds by Masons is a specimen. The present Pope is said to be a Freemason: "The Ultramontane journals of Baden, Bavaria, Austria, and Prussia have apparently received orders, to attack Freemasonry with all the force of their organs, and in this respect, the order is making great progress in Hungary, in Germany under the leadership of the Emperor himself, and in the denser centers of Ultramontanism—Augsburg, Munich, Warzburg, etc." Italy, the Grand Lodge has lately been removed to Rome, right under the eyes of infidelity.



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mem. I thought of men who professed

3. I thought of men who professed  
ness who were Masons, but it mattered  
the Spirit held me to this, and sus-  
tained the blessing upon my conduct at  
point. If my consecration did not  
r the Masonry question, it was reject-  
l, at least, must renounce Masonry if I

the particular form in which this matter presented to my mind by the Spirit this: If, as a Mason, I accept, as the duty of any disclosure, a horrible death, it is to be inflicted by Masons, if at all, do I not, in becoming a Mason, take of my readiness to inflict such horrible upon any one disclosing the secrets of Masonry? If I did not, then no one it, and the obligation rests nowhere, the whole of Masonry is a lie. If not,

the whole unity is a farce. If it rests on the whole fraternity, it rests on each member of it. Then it rested on me. I determined to have nothing further to do with a body bound together by such onerous obligations, and having promised my Saviour never again to enter the lodge, I then received the baptism of the Holy Spirit.

Thus, in brief, the history of my connection with the order. I have presented the matter to other Masons as the Spirit dictated it to me, and the result has been to cause at least one other minister of Jesus to take a like step—give up the order. I am sorry I have not had time to give a more elaborate account, and that this has been so long delayed, but it has been unavoidable. Wishing you success in your efforts against this laqueous system, I am

**The School of Falshood.**

D. PILOT:—I was glad to see the oration delivered by L. E. Curtis at the commencement exercises of Cornell College, the 17th, 1869, published in your paper the 12th inst. I did not hear it, nor did I see it until a few weeks ago. I

Masons, they seemed very much hurt, said they were sorry that he would so grace himself. I don't think Curtis has any sympathy, it is needed on the other side. They said a great deal of things which was not true, that it would follow

injure him. I would like to have anyone tell where there is one word in his speech that is not true. It is all true, that is the reason why the Masons are so bad, they were hit, and he did not get at one blow, but poured in the earnest truths that cut and burned as

y went. I did not understand why there were so many wounded Masons that day, but since reading of Curtis's army being let off in close range, at Marston that occasion, it is all explained. It seems strange that men of sound mind should oppose a young man, or try to stop

njure him when he came to deliver his  
well address, if he should be led by the  
rit of God to reprove some popular sin.  
sonry, perhaps, the darling sin Ma  
a love better than God. Because  
a young man, or any other comes out  
first Masonry, is he to be followed, and

business version? Is this the Christianity of Mt. Vernon, or of the pulpits of the land? It is horrible to think we are content to this, must men suffer all this because they have grace and courage to do their duty, and tell the truth about Masonry.

It does seem strange that men who profess religion and men who preach will not have the people believe that Currier and many others lie about Masonry. Knowing, at the same time, we tell the truth. As to myself, I dare the Masonic Church to bring me before them on

tribunal and prove I lie about it. Look for witnesses. If I am lying, why don't the authorities bring me up, there are enough Masons enough to prove all I say is true, if it is, and have the matter stopped. Why don't you do it? I'll answer the question, because the preachers and all the

all ministers is, to come out and leave the pulpit to the  
Masons: don't disgrace the pulpit by coming into it while you hold to Masonry.  
My advice to members is, leave the Masons alone. Don't  
leave the church, don't be a stumbling block in the way of others. Remember that

When you went into the lodge, you left Christ outside: when you came out, you left your manhood in the lodge. My dear friends, how can you who love Christ live with a lodge that spurns him from its doors. It is impossible to serve both God and mammon: how can you ask God's blessing on the hostile, ungodly and unchristian lodge?







BLANK DRAFTS, &c.,  
of our own make always on hand.



















### "Their Eyes Were Holden."

LUKE XXIV.18.

Alas our eyes are holden;  
For this we see not;  
The world of man's desires,  
That comes and goes—

Like misty clouds within  
Their restless flight,  
And ever our future destiny  
Darkens or bright.

For each hour has its hidden  
Treasure of years—  
And that shall spring unbidden,  
Joy or tears.

Not as in ancient story  
Both truth and dream,  
The ever-present glory  
And love profound.

By misty misadventure  
That love is shown;  
By hidden inspiration  
To presence given.

By misty and dark blessing  
That love is shown;  
By hidden inspiration  
To presence given.

Where, wail'd the tortured body,  
God's faithful aid,  
Transmuting life to glory  
By His dear will.

The Religious Magazine.

### A Poor Speculation.

It is never profitable to rob God. The following from the Western Advocate is one of many instances of "robbing in the titles and the blessing offices."

"One of the most enterprising and successful Methodist laymen in Indiana, says when he began life for himself he worked three years for nineteen dollars, and then one year of it to the Lord. He continued to do so many years, finding but little difficulty when making but little."

At last the war came on, and he found himself a partner in a honey-mill, which was run day and night to supply the army. His income was between two and three hundred dollars per day.

Now came a terrible conflict: "Shall I give away twenty-three and thirty dollars a day?"

The sum seemed to appeal him, and one night, after a severe struggle, in which consciousness quailed the mastery, he sank into a troubled sleep, but soon awoke to see the honey-mill in a thousand flames. He has never had any trouble to give one-tenth since!

"This brother at that time estimated that the sum-rate of giving in his own denomination would realize one thousand dollars per year for the support of each pastor, pay all the connected demands, then made on the people, and leave a surplus of nineteen millions of dollars annually."

### Voltaire's Last Hour.

Voltaire is another of Mr. Frutkin's apostles of Free Religion. After enumerating some of Voltaire's virtues, he says of him: "Rarely at the end, he says, 'I have fought the good fight, I have kept the faith.' These were the words of the good apostle to the Gentiles. Let us see whether this apostle of infidelity could use such language at the close of his life."

In "Stimpson's Plan for Religion," published at the commencement of this century are the following facts in regard to Voltaire:

"When the first apprehension for his life were entertained, the king and the Marquis hastened to support his resolution, but they were only witnesses of their own ignominy. The long agony of the dying sinner was characterized by rage, remorse, recantation, blasphemy, and reproach. In the last days of his illness, in spite of all his associates, he showed signs of wishing to return unto the God he had so often blasphemed. He called for a priest. His danger increasing, he sent the following note to the Duke of Orleans: 'You had promised, sir, to come and hear me. I entreat you will take the trouble of calling on me in so soon as possible.'"

Signed, Voltaire.

A few days after, he wrote the following declaration, in the presence of the Duke, the Duke of Orleans, and the Marquis de Villeneuve, copied from the minutes deposited with M. Maret, Notary of Paris:

"I, the undersigned, do hereby state, for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drive myself to the church, the Rev. Doctor of Sorbonne having been present to add to his good works that of sending to me the Abbe Gaudier, I confessed to him, and, if I please God to forgive me, I die in the church in which I was born; hoping that the Divine Mercy will design to punish all my faults."

"Second March, 1778, signed in presence of Abbe Mignot, my secretary, and the Marquis de Villeneuve, my friend."

The Marquis de Villeneuve, was the individual to whom, eleven years before, Voltaire wrote: "Control your march from the cradle by your endeavors to

crush the wretch!" A favorite motto with which he closed his letters to his friends was, "Crush them," "do crush the wretch," referring to Christ.

Voltaire permitted the above declaration to be carried to the Rector of Salpêtrière to the Archbishop of Paris to know whether it would be sufficient. But when Abbe Gaudier returned with the answer, it was impossible for him to gain admission to the patient. The conspirators strained every nerve to prevent their claim from consuming his reputation, and every avenue was closed to the priest when Voltaire had sent for him. Rage succeeded to fury and fury to rage, during the remainder of his life. Sometimes he would turn upon his companions: "Rejoice! it is you that have brought me to my present state. Begone! I could have done without you all, but you could not exist without me!"

They could hear him, the prey of anguish and dread, alternately supplicating and blaspheming that God against whom he had conspired; and in plaintive accents he would cry, "O Christ! O Jesus Christ!" Then he would complain that he was abandoned by God and man. The hand that had traced in ancient writ the sentence of an apostle and reviling King, seemed to trace before his eyes his own implacable doom. "Crush them, do crush the wretch!" Then he would complain that he was abandoned by God and man. The hand that had traced in ancient writ the sentence of an apostle and reviling King, seemed to trace before his eyes his own implacable doom.

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### Freemasonry Forty Years Ago.

FROM THE RESURRECTION OF HARVEY LARSON.

Randolph, April, 1829.—The Masons were given to me as they invariably are to all who join the order. I troubled me that when I connected myself with the studies, at Princeton, N. J., (which was about six months after I had received my degree,) I resolved to have no further intercourse with the fraternity until it was reformed, and I have not entered a lodge since.

Since the disclosure of the higher orders of Masonry, I have left it very publicly to secede from the institution; and do hereby withdraw my name from it, and henceforth shall hold myself, as far as the duties and obligations of Masonry. This I do with a solemn conviction of duty, after many months of mature deliberation.

Now Form of Drunkenness.

The Lanet calls attention to the enormous manufacture of the new sedative drug, chloral. It states that it is sold by a week, and quotes a letter from Baron Liebig, advising that our German chemists and sellers shall take a ton every week. Of course, no such quantity is used in medicine, and the Lanet seems half afraid that it gets into beer; but there is a great deal of explanation, as to why it is so. "Talking chloral is a new and popular view, particularly among women, and is doing at least as much damage as alcohol. The drug is kept in thousands of drug-stores, and those who begin to use it often soon are addicted to it. It is a very common life in a sort of contented stupefaction. Chloral druggeries will soon be an admitted variety of the species—[London Spectator.]

Novel Reading.

It cannot but be injurious to the human mind never to be called into effort; the habit of receiving pleasure without any exertion of thought, by the mere excitement of curiosity and sensibility, may be justly ranked among the worst enemies which the soul has. Like life morning visitors, in the quick and breathless pressure of the brain and profuse succession—each, indeed, for the moment of its stay, prevents the pain of vacancy, which it indulges the love of slay, but, altogether, they leave the mistress of the house—the soul, I mean—that exhausted, incapable of attending to her own concerns, and unfitted for the conversation of more rational guests.—Continued.

Extracts from Chicago Papers.

From the Chicago Republican, Nov. 30.

An Honorable Insurance Company.

To the general rule of had which has characterized the insurance companies, bonds and forgery, in the settlement of the claims growing out of the recent fire, it is pleasant to be able to point out one which has not failed the facts are no creditable to the company, that even in the case of an ordinary fire, but in the case of a large fire, it has stood out in the bold relief as something new in the history of insurance. We received a letter from the Chicago City of Chicago, the agent of the Phoenix Insurance Company, of Brooklyn, requesting proof of loss, for the settlement of a policy.

It was a mistake, that was no policy in that company. On inquiry, however, we ascertained from the Southern through whom we had done our insurance for 1871, that there was an old policy in our favor in the Phoenix, which was not renewed on the 31st, when we were renewed our office in a dozen different companies for an aggregate of \$50,000. To all intents and purposes, and according to the general usage of insurance the Phoenix policy was cancelled by the omission of the company from the list of the general renewal. The facts were known to the agent, yet he declined to take advantage of them. Not only so, but while the agent's responsibility for it is unquestionable, are requesting to carry expedient for delay and evasion, the agent of the Phoenix Insurance Company, of Brooklyn, requesting proof of loss, for the settlement of a policy.

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Often, while sitting lodges, has been urged upon me the question, is this the place for a Christian? For a young man who expects to receive the gospel of Jesus Christ? This question of troubled me that when I connected myself with the studies, at Princeton, N. J., (which was about six months after I had received my degree,) I resolved to have no further intercourse with the fraternity until it was reformed, and I have not entered a lodge since.

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To the general rule of had which has characterized the insurance companies, bonds and forgery, in the settlement of the claims growing out of the recent fire, it is pleasant to be able to point out one which has not failed the facts are no creditable to the company, that even in the case of an ordinary fire, but in the case of a large fire, it has stood out in the bold relief as something new in the history of insurance. We received a letter from the Chicago City of Chicago, the agent of the Phoenix Insurance Company, of Brooklyn, requesting proof of loss, for the settlement of a policy.

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From the Chicago Tribune, Nov. 13.  
A Worthy Example.  
The Phoenix Insurance Company, of Brooklyn, as is shown in another column, did a very sensible thing when it loses, namely, sent currency here to its agent to pay its small policy-holders before the banks were open. This action, no doubt, prevented considerable distress, and is worthy of all commendation.

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**Elections—Court-Houses—Parades.**

YORK, Pa., Nov. 10, 1871.  
**ENTON CROOKS:** About last election both tickets smelled so strong of all that is mysterious, that about a thousand of our York County stood at home, and tried to earn money enough to pay their high taxes or put grand house rents, as the case might be.

We have animals here of the genus Tweed. They have built an air castle for York County. It is on the style of Solomon's Temple, and has run in its debt three hundred thousand dollars. It is not finished yet; and as the Masonic register ticket was elected, it is probable they will now make a regular New York Court-house out of it. So, hereafter we may expect to have grand high old times and tax bills that would make a New Yorker swing his eyelids wide open and heave one of his heaviest sighs.

Arrangements are now being made to run up Masonic stock next April, by having very grand parades of the order of "United American Mechanics." Our "Republican," which advocates republican principles openly, and Masonic principles slyly, says that two thousand "Mechanics" will be here. It makes me feel sad to think of foxy Masons playing so many tricks upon our hard-working artisans. Unsuspecting citizens appear to be victims, that wolves change upon to be lambs, that wolves wearing sheep's clothing have a great deal for. Black Masonry is very black indeed!

E. J. C.

**"With Persecutions."**

SOUTH WINDHAM, Mich.

ED. CHRISTIAN CYNOSURE:

DEAR SIR: I learned by the American Wesleyan that you were trying to get out again. I hope you will succeed in your labors against the great abomination of Masonry. My experience with the iniquity last year was pretty severe. One discourse that I preached in our village against Masonry cost me in the destroying my cattle and in malicious prosecutions, probably not less than two hundred dollars. But it was all fully borne for Jesus' sake. All is quiet since the storm of revenge and anger passed.

**Obey and Conceal.**

For a man to pretend that he will have nothing to do with Masonry in any of its forms, and yet will do nothing to support it, and yet will not renounce Masonic oaths, and declare them null and void, is a great absurdity; it is a plain contradiction. For he has sworn to obey all signs and summonses given, handed, sent, or thrown to him from the hand of a brother, or from the body of a legally constituted lodge. This oath he has not, and says he cannot renounce. Should he be summoned to attend a lodge-meeting, a Masonic funeral, or any other Masonic parade, he must go; considers himself bound to go. Should he see a brother Mason give the sign of distress, he must fly to his relief at the risk of his life, though that brother may be defending or supporting Masonry.

Should a Master require him to go on his errand, and should that errand be to add a conspiracy to kidnap and murder, or to do anything else to defend or support Masonry, he must go, if he be to go, he must go, and he must go. Should he be required to conceal the crimes of a brother Mason, he must do it; and we may depend that he will do it, unless he will renounce the oath, by which he is bound to do it.—SECRET.

**"Murder and Treason Not Excepted."**

In the Master Mason's oath, the disclosure of murder and treason is left optional with the candidate; in the Royal Arch degree, he swears to keep them secret and private. You may believe so, says the reader, but it cannot be the case—Washington never took such an oath. No, Washington never took that oath; in his day, that degree was not known in America; he was only a Master Mason.

Henry Dana Ward, of New York, a renouncing Mason, and editor of the Anti-Masonic Review & Monthly Magazine, as worthy and as able a writer as Masonry or Anti-Masonry can boast of, expresses himself as follows in relation to this point: "No comment upon these obligations of a Royal Arch Mason will compare with that set out by the fraternity itself, in the abduction and destruction of Capt. William Morgan; not a Mason below a Royal Arch companion was permitted to put a finger in the transaction. Again, when did fraternity in that vicinity come to know the whole affair, the chapter was assembled at Leviston, and during eleven days in fourteen, freely raised every

Mason in that region who would endorse it, to the Royal Arch degree, and muzzled him with the Royal Arch oath, so that no oath in a court of justice, to this day, is found sufficient to unloose his mouth.—Herald, 1829.

GAY, O. O. HOWARD in a recent speech at Hartford, Conn., speaks of the necessities which led to the organization of the Am. Missionary Association. As urgent and similar reasons underlie the anti-secret reform.

"It was not an agreeable thing to those who loved and honored the American Board to appear to be in opposition to it; nor to be arrayed in any wise against the Home Mission Society, the American Tract Society, or any other benevolent institution. Yet the American Missionary Association sprang into existence as a living protest against what was considered a complicity of the above societies with slavery. Our American Christianity and our American Slavery met on the fields occupied by them, face to face, and the former was vanquished by the latter. The Gospel as proclaimed by them did not appear to be a match for slavery, and the Church as represented by them seemed to have succumbed under the dreadful pressure of this dominant iniquity."

Acknowledgment of Donations to the National Christian Association.

FROM NOV. 25TH TO DEC. 6TH.

ILL.—Aurora Contribution, in part, per C. A. Blanchard, 25  
 Danville, contribution per do, 25  
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 Farmington, P. F. Chapman, 25  
 MICH.—Wheaton, R. D. Nichols, 25  
 FA.—York, E. J. Chalmers, 25

Total, \$40

M. L. KELLOGG, Treas.

**MARKET REPORTS.**

MONDAY, DEC. 11, 1871.

The latest quotations from the various markets are as follows:

WHEAT—White winter, 7 7/8 to 8 25; spring extra, 6 00 to 6 10; superior, 4 20 to 4 40; medium, 3 25 to 3 50; red, 100 to 110.

WHEAT—Market quiet and dull. Sales of cash made at 1 20 to 1 20 1/2; No. 1, 1 25; No. 2, 1 12 1/2.

COAL—Trade fair, prices ruling lower. No. 2 cash, 42c to 44 1/2c; rejected, 39c to 40 1/2c.

GRAN—No. 2 cash, 32 1/2c; rejected, 29 1/2c to 30c.

RYE—No. 2, 63 1/2c.

BARLEY—Sample lots of choice, 65c to 80c; No. 2, 63 1/2c; No. 3, 54c.

BENEDICT MATERIAL—Line in bulk, 1 25; building brick, 1 20 to 1 40 per M.

POPCORN—Mixed, 5c to 6c; choice, 1 00 to 1 10.

BUTTER—Good to extra, 24c to 28c; the best to 30c for medium.

EGGS—27c to 28c per doz. for fresh.

PROVISIONS—Lard, 8 1/2c to 8 5/8c per lb; pork, 13 10c per lb; cash; lard, 6 1/2c.

LEAF STOCK—Beef cattle, market dull and declining. Butchers' stock, fair to good, 3 20 to 4 00; common, 4 00 to 4 20.

HOGS, prices steady at an advance of 3c to 4c; extra sold for 4 25; medium to good, 4 00 to 4 15; common and mixed, 3 50 to 3 75. Dressed hogs, 4 30 to 4 50. Sheep, medium to fair, 4 00 to 4 50; common, 3 50 to 3 75.

**New York Market.**

WHEAT—Superior, 5 85 to 6 10, extra, 6 40 to 7 10. Rye flour, 4 50 to 5 20.

WHEAT—No. 2 spring, 1 22 to 1 23; western winter, 1 28 to 1 35.

COAL—80c for western inland, 77c to 80c for new do.

POULTRY—13 00 to 13 25 per lb.

BUTTER—1c to 2c.

CORN—1c to 1 1/2c.

EGGS—26c per doz.

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A large number of our subscribers are beginning anew, and changing from the fortnightly to the weekly edition. It is an excellent suggestion of many friends that this plan be generally followed.

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If remittances in the same letter are for different objects, write so that the letter can be cut and the parts filed separately.

Most of all, pray for the success of the Cynosure in its work for Christ.

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stated that ministers and others frequently regret that they could not take the obligations of these higher degrees. He remained in a room of officers in this lodge until a revival of religion. During the time of Morgan's abductions he was informed by a minister, who preached for him, that the secrets of Masonry were all at Morgan had published the secrets, and indicated to him that the penalties of the fraternity him to be executed upon him. He (Pease) then saw that the horrid outrages and penalties of Freemasonry were something more than a mere form. He immediately resigned his office of High Priest in the lodge and published his renunciation to the world, and labored for the overthrow of the order. He was pursued by Masonic vengeance, and suffered greatly therefrom. Said he had no sense of condemnation because of having violated his Masonic oaths; but felt that he could not go to the judgment-seat of Christ guiltless, and he felt that he was exposing and denouncing the institution.

A series of resolutions were reported and adopted, pledging the members of this Convention not to support any minister who is known to be a member of the lodge, or any man for any civil office, who is not an adhering Mason. The afternoon session then adjourned.

#### REVIEWS.

A large and evidently deeply interested audience were correspondingly and Rev. John Livingston's address of one hour was a strong, clear and forcible argument, proving the essential and decidedly anti-Christian character of the order, and was listened to with marked attention until the close. It was followed by a song by G. W. Clark, who has with great kindness and happy felicity frequently favored the audience with soul-cheering songs. Rev. F. Stoddard, after the reading of a paper, addressed the assembly at the close of which the Convention adjourned sine die by singing the doxology and with benediction by Elder D. Bernard. His was the last.

#### After the Convention—Livingston and Blanchard at Albion, N. Y.

A series of successful lectures on the subject of secretism has just been brought to a close in this place. After the close of the N. Y. S. Convention in Albany, where your correspondent attended to his home, in Albion, N. Y., by Rev. Jas. Livingston, C. A. Blanchard and J. B. Nesel, Esq., announcements for lectures by whom had been previously made.

Albion, let me premise, is a beautiful village, about thirty miles west of Rochester, containing about five thousand inhabitants, and is the county seat of Orleans County. It is eighteen miles north of Buffalo, the home of Morgan and Miller, and three miles south of the celebrated Bridge Road, over which the former was carried in a closely veiled carriage to Fort Niagara, about thirty miles west of Buffalo.

A strong anti-Masonic sentiment has existed throughout the county since the time of the Morgan excitement. Some old men who passed through some of the worst sufferings of the war, have continued to bear a faithful testimony against the secret abominations. But the lodges have piled their art with so much zeal, craft and perseverance, that they now definitely point to many of the younger class of men who have joined their ranks, and Albion, being the county-seat, is the center of organized secretism for a large section of surrounding country. There are here a lodge of the chapter of A. A. Masons, a lodge and encampment of Odd-fellows, and two lodges of Good Templars, I believe.

As before stated, notice had been given that the series of lectures that a series of lectures would be delivered in the Free Methodist church, commencing on Friday evening the 15th inst. A good audience, including quite a number of the fraternity, was in attendance. The first meeting was opened with singing, reading the Scriptures, and prayer by Rev. L. Wood. Mr. C. A. Blanchard then, with his usual grace and eloquence, drew forth the attention of the audience for about an hour and a half by a dextrous unveiling of the hollowness and hypocrisy of many Masonic pretensions; as for instance, its claim to immortality, its claim to immortality, because of the many good men who have belonged to the institution; its vaunted benevolence, &c., &c. The speaker showed himself thoroughly master of his subject. He treated his opponents with the utmost candor and fairness, but with the polished shafts did execution was even, for the "fratres" present severely took their hats and stood out of the audience at intervals of five or ten minutes during the last half of the lecture.

The second lecture was delivered on Saturday evening by Bro. Livingston. A somewhat longer and no less interesting address, in which many of whom had come several miles. Very few of the fraternity were present. After a few preliminary remarks the speaker announced as the subject of his lecture, "The oaths and penalties of the first three degrees, or the 'blue lodge.'" The subject, as all know who have heard him, was presented and handled with a master hand. His nothing and continuous applications of his subject was like well directed and quickly repeated volleys of grape and canister upon an opposing army. The ludicrous, ridiculous, silly and childish policies of the institution, as they are, and particularly but slight of a more serious, wicked and revolting features were unfolded to view.

Bro. Livingston remained with us over Sabbath, and preached to excellent sermons to large and appreciative congregations, referring only briefly to the subject of Freemasonry as it came in his way in the legitimate exposition of his text. Without any intention of hurting, he made a number of allusions to the friends of the cause take courage. There was a dense throng of people in the hall, and the lecture was a success.

It was his intention to return home on Monday morning, but yielding to the general expression of regret, he remained and again addressed the people on Monday evening, and as he was only able to give the first of Entered Apprentice degree on Saturday night, he continued the same subject this evening, "Past and Present" (as expressed in Masonic parlance) the candidates to the third or Master Mason's degree. For logical force, lucid reasoning and withering denunciation this lecture equaled, if it did not surpass, anything the writer ever heard; and yet, there was manifest in the speaker the spirit of kindness, and a disposition to help and benefit those who have been and are the dupes of Masonry.

We hope much for the cause from these lectures. It is the beginning of a movement which we trust will gather strength and momentum and continue to move with accelerating speed. Let us, the church, shall be freed from the debating, ensnaring and deceitful machinations of secretism.

#### WAS JACKSON

From J. P. Stoddard—Lectures in New York and Indiana.

#### EUROPEAN COUNCILS.

Thinking a brief note from the field in the Empire State might be interesting to your readers, I write to say that in my humble judgment, the Convention at Rochester was a success. The speakers, Brother Post and his co-laborers are deserving of great honor for their untiring efforts, and will doubtless receive, as they richly merit, the hearty thanks of all who are praying and laboring for the success of the cause.

It was refreshing, almost inspiring to be at the first of Elder Bernard, Rev. David Pease and others, whose impressive words seemed to come to us from the heart of the matter, and as we are so soon to return, it was not for me to report the doings and sayings of those men of God or of this influential gathering; your readers will hear from this meeting through other and better correspondents.

After the inevitable "farewell," I started on the train for Buffalo in company with Elder Bernard, who said to me, "among many other things, I am interested, that Rev. Mr. Post of New York City told him in 1870 that he was an adhering Knight Templar, and that in that degree they still drink the fifth libation from a human skull."

Parting company with this veteran at Buffalo, I proceeded to Angola, where I called upon Rev. Mr. Strong, pastor of the Congregational church, and finding him decidedly opposed to this meeting through the merits of secret societies, and receiving no encouragement from others, I went to Evans Center, the adjoining town. Here I spent the remainder of the day, going to the house of a friend, where I found success, rather than receiving an invitation from Father Taylor to spend the Sabbath with him. The Baptist minister received me kindly, and also did the Congregational pastor of this place, but neither showed any disposition to take hold of the work. Late in the evening I returned to Brother Taylor's, feeling that I had done what I could, and would now speak or go on my way in silent regret.

Sabbath morning, just before time for service, Brother Taylor came in saying, "Brother—," the Baptist minister, would like to have you preach for him. I consented, and he promised to best I could. The pastor of the Congregational church then in-

vised me to preach for him in the afternoon, which I did. He remarked at the close, that the three churches in this place, and the M. E. pastor in the evening and that perhaps he, which he did to have all his appointments. I signified my willingness, and he made the arrangements, and the Congregational house for a lecture Monday evening. At the close of the Sabbath evening services, I gave notice of the lecture.

On Monday evening the house was well filled and I spoke for two hours to a very intelligent and attentive audience. At the close a vote of thanks was tendered to the speaker, and a hearty invitation extended by several of the leading citizens to return and speak to them again, accompanied with the assurance that arrangements should be made for meetings at other convenient points. This seeming desire was taken into a decided aversion. Let the friends of the cause take courage. There was a dense throng of people in the hall, and the lecture was a success.

Evans Center is a simple, not an exceptional case. There are warm-hearted, earnest friends of L. who are doing a noble work in a Christian way, and of whom I will say more in some future time. Let us be encouraged in our God and go forward. J. P. STODDARD.

#### MICHIGAN.

#### A Convincing Lecture.

CHLERIA, Mich.

Editor Cynosure: On Dec. 7th, Rev. John Livingston delivered a propositional lecture on Masonry in the M. E. Church of this place. The cause was crowded with eager listeners, who sat for three hours in the open hall, apparently unconscious of the lapse of time, while the speaker delineated the principles, practices and tendency of this most stupendous of all social evils.

Some of the more consistent of the fraternity took front seats, and acted the part of men who desire to hear and know the truth; while some of the more unprincipled ones, known as infidels, atheists and left opponents of Christianity, ventured scarcely beyond the balcony, and were soon weighed in the balance of truth, "found wanting," and were "banished" with no exception, the audience remained to the close of the lecture.

The lecturer handled the subject in a masterly manner, proving every argument from Masonic authorities, often by the exhibition of an "incomprehensible lambkin," now in possession.

His propositions stated, he proceeded step by step, with mathematical exactness, to conclusions that cannot be successfully denied. In the three hours, the speaker condensed his argument and covered more ground than seemed possible, when one considers the dark design of the order.

His every aim was his certain prize; never missing or falling short of his mark; clinching every argument with the dignity of holy truth; treating each point with the force of a sledge hammer; and so peculiar to this champion of unalloyed Methodism and religious freedom. One thing is certain, the craft in this vicinity has received a mortal blow, which will not soon recover—to say the least, not till this generation shall have passed away. One of our best citizens, who has been a Mason and Odd-fellow, was heard to say, after the lecture, "God bless it, I know from experience that Masonry is a human skull."

Any one who reads with attention Livingston's Key to Masonry must be convinced of the rabidous tendency of the order—and "No honest man will say the Key," will join with or remain in the order, who has read it understandingly." We wish Bro. Livingston every success in his ability and incessant labors for his native land. The Cynosure is still a welcome guest at my fireside.

Respectfully, J. S. C. TAYLOR.

#### INDIANA.

#### Progress at Xenia.

Xenia, Ind., Dec. 20, 1871.

Dear Cynosure and Friends of Justice:

On the 24th of last month, Rev. J. P. Stoddard gave a call on our way home from Ohio. He lectured on Friday night on the "Interference of Family with the Marriage and Family Relations." It was appropriate to the occasion.

The United Brethren Quarterly

Meeting commenced the next day, consequently Bro. Stoddard could not speak again on Masonry until Monday night, but by the courtesy of the elders, pastor and others, he was invited to preach on Sunday night, which he did to a large and attentive audience; subject—"The mysteries of Godliness in the spiritual kingdom, and those of the natural kingdom;" showing that in both, many things, though true, are hard for us to understand, and some we never will, in this life nor in the coming life. Yet God invites us to "investigate." The subject was quite appropriate to the occasion, and was well received.

The lecture on Monday night was before a well-filled house; subject—"The Organization, Government and Laws of Masonry," showing, from their own standard authors, the "deposition, tyranny and oppression of the orders," as dangerous to the liberty and prosperity of free people, both in church and state.

The seed of this lecture was sown in good soil; the thinking portion of the community were there. You may mark our progress. "Onward," we shall not retreat. The subject of the contest may be severe; but trusting in Christ as our guide, we shall not despair. Victory will be ours. My God bless Bro. Stoddard in his work! Friends of the movement do not forget to use their ability to repel with the advocates of these "dark den of iniquity" his arguments are irrefutable. Friends of truth and justice, get him to speak for you! J. M. DABNEY.

#### The Rochester Convention.

ROCHESTER, N. Y.

The following correspondence of the Rochester Express defends the recent New York State Convention from the unjust aspersions of the city papers and justly commends the noble spirit of the meeting:

Ex. Express: As you have ever been ready to correct wrong impressions, when necessary, we call your attention to another oversight. It is due to the A. S. Christian Convention and to the public, that it is understood the reports of the duties in this city, except your own, are all of them, to say the least, were unjust. All that the convention desired was an ungratified and honest report, being willing to stand on its own feet. So far from being the measure being as represented, it was magnanimous and largely exceeding the expectation of its most helpful friends, and far outstripping the prayers of its opponents. The convention was represented by a eloquent speeches from Christian gentlemen of different evangelical denominations as ever graced the rostrum of Corinthian Hall.

An elaborate and candid report was made of the grand Masonic hall of the "Knights." This was fair and just; if worthy of notice at all, while the Christian Association Convention met in the name of its Master, the King of Kings, was not only not correctly represented, but also unjustly misrepresented. We naturally expect, are our daily presses, Christian presses, or are they subject to necessary considerations? We have a right to ask questions. Is the convention of Christian and moral men—far, be it understood, there was not a dissipated member of that respectable body, not one known, who drinks wine from a human skull, or any other—men not, not in their hearts, or as "barny bodies in men's matters," but to discuss questions of vital importance touching the interests and morals of civilized society, and the general welfare of the human family, to be maligned by the press of Rochester? "Tell it not in Gath, publish it not in the streets of Askelon."

Your first day's report elicited the sympathy of the congregation, for it was derogatory. The reverend gentlemen who have been long interested in lecturing assure us that it was the best convention of the kind they ever attended, a marked success. The large numbers, unprepared and prepared, for long hours listened with profound attention to the thundering eloquence that poured forth from godlike men with sanctified lips, who would rather die than utter a word that would bring dishonor to the name of Jesus. No riotous or dancing sword-graced their persons, but the two-edged sword of truth glittered in the sunlight as with boldness Blanchard, Livingston, Stoddard and others, reasoned on "righteousness, temperance and judgment to come," robed as only the king's sons are robed, uttering mighty words of truth and rebuke against the secret sins of the world, the spirit of law and zeal that characterized the apostle Paul in his majestic defense, which made Felix tremble in view of coming dissolution.

Friends, the convention was a success. W. P.

A CORRESPONDENT takes exception to the report in Rochester daily papers of the Anti-Masonic convention held this week in Corinthian Hall, contrasting it with the full reports of the Knights Templars' hall. As the criticism is fairly and modestly made, the critic is entitled to a hearing. So far as it is applied to the Express, we will only remark that when the convention began we purposed making a sketch of the proceedings, as we do of all meetings of general public interest. We attended the meetings as fully as other editorial duties would allow, and reported as much as the public cared to know. But after the first day, the convention, excepting the meeting Wednesday evening, which we reported, was of a little interest, except to its members. That its attendees did not concern the public, and the closing session our reporter did not find time to attend. Some of the rambling speeches, classing all members of secret societies as "Knights of the Cross," and the like, would have probably made a temporary flutter, if reported; but the Express is not a vehicle for the random and wholesale scandal of any class of citizens.—Rochester Express.

Convention News  
Crowds out Items and other news this week. Many should be taken notice of the Free Methodist for the "Notes of the Rochester Convention."

—THE WEEKLY CYNOSURE was not published Dec. 14. The numbers will proceed regularly however, and every subscriber receive his full amount.

Letters Containing Subscriptions Received from Dec. 14th to Dec. 25th.

Mrs L C Andrews, D Baker, Rev J Brown, Gled Brooks, C A Blanchard, C S. Smith, E. H. Bunker, J. H. Scott, C. W. Wilson, Jos. W. Smith, Dr. Tuckman, A. B. Hight, D. Light, J. H. Smith, J. Hamner, Lydia Becker, Rev Geo Best, Mrs M A Blanchard, A Coleman, Mrs E E Church, E M Fowler, A F Glynn, Henry George, J H Green, T. Fairbairn, Catha Hatch, Rev G H Hubbard, H H Himes, C C Higgins, J F Irish, H George, W B Lewis, Thos May, Rev J Macdaniel, Rev Mcker, Jos McHenry, W M Miller, J. H. Cress, J R Middleknap, Rufus Nutting, J. B. Nutting, Jos. P. Fisher, Warren Parker, J M Paulson, G F Peck, A L Post, G G Risley, A C Rice, D A Richards, J F Sloan, Rev H H Smith, W. H. Stow, R. Stow, R L Smith, C A Spring, Jas Stewart, S Stevens, S Smith, Leroy Thayer, C. T. H. White, N. W. White, J W Wood, J T Yarrington.

#### MARKET REPORTS.

THURSDAY, Dec. 26, 1871.  
The latest quotations from the various markets are as follows:  
Wheat—White winter, 85c; red winter, 84c; 85c; 86c; 87c; 88c; 89c; 90c; 91c; 92c; 93c; 94c; 95c; 96c; 97c; 98c; 99c; 100c; 101c; 102c; 103c; 104c; 105c; 106c; 107c; 108c; 109c; 110c; 111c; 112c; 113c; 114c; 115c; 116c; 117c; 118c; 119c; 120c; 121c; 122c; 123c; 124c; 125c; 126c; 127c; 128c; 129c; 130c; 131c; 132c; 133c; 134c; 135c; 136c; 137c; 138c; 139c; 140c; 141c; 142c; 143c; 144c; 145c; 146c; 147c; 148c; 149c; 150c; 151c; 152c; 153c; 154c; 155c; 156c; 157c; 158c; 159c; 160c; 161c; 162c; 163c; 164c; 165c; 166c; 167c; 168c; 169c; 170c; 171c; 172c; 173c; 174c; 175c; 176c; 177c; 178c; 179c; 180c; 181c; 182c; 183c; 184c; 185c; 186c; 187c; 188c; 189c; 190c; 191c; 192c; 193c; 194c; 195c; 196c; 197c; 198c; 199c; 200c; 201c; 202c; 203c; 204c; 205c; 206c; 207c; 208c; 209c; 210c; 211c; 212c; 213c; 214c; 215c; 216c; 217c; 218c; 219c; 220c; 221c; 222c; 223c; 224c; 225c; 226c; 227c; 228c; 229c; 230c; 231c; 232c; 233c; 234c; 235c; 236c; 237c; 238c; 239c; 240c; 241c; 242c; 243c; 244c; 245c; 246c; 247c; 248c; 249c; 250c; 251c; 252c; 253c; 254c; 255c; 256c; 257c; 258c; 259c; 260c; 261c; 262c; 263c; 264c; 265c; 266c; 267c; 268c; 269c; 270c; 271c; 272c; 273c; 274c; 275c; 276c; 277c; 278c; 279c; 280c; 281c; 282c; 283c; 284c; 285c; 286c; 287c; 288c; 289c; 290c; 291c; 292c; 293c; 294c; 295c; 296c; 297c; 298c; 299c; 300c; 301c; 302c; 303c; 304c; 305c; 306c; 307c; 308c; 309c; 310c; 311c; 312c; 313c; 314c; 315c; 316c; 317c; 318c; 319c; 320c; 321c; 322c; 323c; 324c; 325c; 326c; 327c; 328c; 329c; 330c; 331c; 332c; 333c; 334c; 335c; 336c; 337c; 338c; 339c; 340c; 341c; 342c; 343c; 344c; 345c; 346c; 347c; 348c; 349c; 350c; 351c; 352c; 353c; 354c; 355c; 356c; 357c; 358c; 359c; 360c; 361c; 362c; 363c; 364c; 365c; 366c; 367c; 368c; 369c; 370c; 371c; 372c; 373c; 374c; 375c; 376c; 377c; 378c; 379c; 380c; 381c; 382c; 383c; 384c; 385c; 386c; 387c; 388c; 389c; 390c; 391c; 392c; 393c; 394c; 395c; 396c; 397c; 398c; 399c; 400c; 401c; 402c; 403c; 404c; 405c; 406c; 407c; 408c; 409c; 410c; 411c; 412c; 413c; 414c; 415c; 416c; 417c; 418c; 419c; 420c; 421c; 422c; 423c; 424c; 425c; 426c; 427c; 428c; 429c; 430c; 431c; 432c; 433c; 434c; 435c; 436c; 437c; 438c; 439c; 440c; 441c; 442c; 443c; 444c; 445c; 446c; 447c; 448c; 449c; 450c; 451c; 452c; 453c; 454c; 455c; 456c; 457c; 458c; 459c; 460c; 461c; 462c; 463c; 464c; 465c; 466c; 467c; 468c; 469c; 470c; 471c; 472c; 473c; 474c; 475c; 476c; 477c; 478c; 479c; 480c; 481c; 482c; 483c; 484c; 485c; 486c; 487c; 488c; 489c; 490c; 491c; 492c; 493c; 494c; 495c; 496c; 497c; 498c; 499c; 500c; 501c; 502c; 503c; 504c; 505c; 506c; 507c; 508c; 509c; 510c; 511c; 512c; 513c; 514c; 515c; 516c; 517c; 518c; 519c; 520c; 521c; 522c; 523c; 524c; 525c; 526c; 527c; 528c; 529c; 530c; 531c; 532c; 533c; 534c; 535c; 536c; 537c; 538c; 539c; 540c; 541c; 542c; 543c; 544c; 545c; 546c; 547c; 548c; 549c; 550c; 551c; 552c; 553c; 554c; 555c; 556c; 557c; 558c; 559c; 560c; 561c; 562c; 563c; 564c; 565c; 566c; 567c; 568c; 569c; 570c; 571c; 572c; 573c; 574c; 575c; 576c; 577c; 578c; 579c; 580c; 581c; 582c; 583c; 584c; 585c; 586c; 587c; 588c; 589c; 590c; 591c; 592c; 593c; 594c; 595c; 596c; 597c; 598c; 599c; 600c; 601c; 602c; 603c; 604c; 605c; 606c; 607c; 608c; 609c; 610c; 611c; 612c; 613c; 614c; 615c; 616c; 617c; 618c; 619c; 620c; 621c; 622c; 623c; 624c; 625c; 626c; 627c; 628c; 629c; 630c; 631c; 632c; 633c; 634c; 635c; 636c; 637c; 638c; 639c; 640c; 641c; 642c; 643c; 644c; 645c; 646c; 647c; 648c; 649c; 650c; 651c; 652c; 653c; 654c; 655c; 656c; 657c; 658c; 659c; 660c; 661c; 662c; 663c; 664c; 665c; 666c; 667c; 668c; 669c; 670c; 671c; 672c; 673c; 674c; 675c; 676c; 677c; 678c; 679c; 680c; 681c; 682c; 683c; 684c; 685c; 686c; 687c; 688c; 689c; 690c; 691c; 692c; 693c; 694c; 695c; 696c; 697c; 698c; 699c; 700c; 701c; 702c; 703c; 704c; 705c; 706c; 707c; 708c; 709c; 710c; 711c; 712c; 713c; 714c; 715c; 716c; 717c; 718c; 719c; 720c; 721c; 722c; 723c; 724c; 725c; 726c; 727c; 728c; 729c; 730c; 731c; 732c; 733c; 734c; 735c; 736c; 737c; 738c; 739c; 740c; 741c; 742c; 743c; 744c; 745c; 746c; 747c; 748c; 749c; 750c; 751c; 752c; 753c; 754c; 755c; 756c; 757c; 758c; 759c; 760c; 761c; 762c; 763c; 764c; 765c; 766c; 767c; 768c; 769c; 770c; 771c; 772c; 773c; 774c; 775c; 776c; 777c; 778c; 779c; 780c; 781c; 782c; 783c; 784c; 785c; 786c; 787c; 788c; 789c; 790c; 791c; 792c; 793c; 794c; 795c; 796c; 797c; 798c; 799c; 800c; 801c; 802c; 803c; 804c; 805c; 806c; 807c; 808c; 809c; 810c; 811c; 812c; 813c; 814c; 815c; 816c; 817c; 818c; 819c; 820c; 821c; 822c; 823c; 824c; 825c; 826c; 827c; 828c; 829c; 830c; 831c; 832c; 833c; 834c; 835c; 836c; 837c; 838c; 839c; 840c; 841c; 842c; 843c; 844c; 845c; 846c; 847c; 848c; 849c; 850c; 851c; 852c; 853c; 854c; 855c; 856c; 857c; 858c; 859c; 860c; 861c; 862c; 863c; 864c; 865c; 866c; 867c; 868c; 869c; 870c; 871c; 872c; 873c; 874c; 875c; 876c; 877c; 878c; 879c; 880c; 881c; 882c; 883c; 884c; 885c; 886c; 887c; 888c; 889c; 890c; 891c; 892c; 893c; 894c; 895c; 896c; 897c; 898c; 899c; 900c; 901c; 902c; 903c; 904c; 905c; 906c; 907c; 908c; 909c; 910c; 911c; 912c; 913c; 914c; 915c; 916c; 917c; 918c; 919c; 920c; 921c; 922c; 923c; 924c; 925c; 926c; 927c; 928c; 929c; 930c; 931c; 932c; 933c; 934c; 935c; 936c; 937c; 938c; 939c; 940c; 941c; 942c; 943c; 944c; 945c; 946c; 947c; 948c; 949c; 950c; 951c; 952c; 953c; 954c; 955c; 956c; 957c; 958c; 959c; 960c; 961c; 962c; 963c; 964c; 965c; 966c; 967c; 968c; 969c; 970c; 971c; 972c; 973c; 974c; 975c; 976c; 977c; 978c; 979c; 980c; 981c; 982c; 983c; 984c; 985c; 986c; 987c; 988c; 989c; 990c; 991c; 992c; 993c; 994c; 995c; 996c; 997c; 998c; 999c; 1000c; 1001c; 1002c; 1003c; 1004c; 1005c; 1006c; 1007c; 1008c; 1009c; 1010c; 1011c; 1012c; 1013c; 1014c; 1015c; 1016c; 1017c; 1018c; 1019c; 1020c; 1021c; 1022c; 1023c; 1024c; 1025c; 1026c; 1027c; 1028c; 1029c; 1030c; 1031c; 1032c; 1033c; 1034c; 1035c; 1036c; 1037c; 1038c; 1039c; 1040c; 1041c; 1042c; 1043c; 1044c; 1045c; 1046c















prestige of the greatest respectability and renewal. Christian ministers, of course, are not wanting to grace the ceremonies, and lend their influence to such the Lord of glory a new era of consecration in the Masonic A. L. C. 5872; thus ignoring Christ and Christianity in a way which must be vastly pleasing to the sneering Jew and infidel.

So it is to be hoped the suffering given them, by being should the result of the lying of his coronation, has been and shall be the *finis* commotions hereafter ever will to hold office in love, that the "brethren of the mystic tie" will not decline in secret couplings—it shall not be. We shall see.

ARTHUR MASON.

— \* — \* —

In Balfourism, a little village in Scotland, where all but four of the residents have become professing Christians, a man who lately professed to hold a prayer-meeting was surprised at the reply, "O sir, it's a' praise jist now."

**MARKET REPORTS.**

THURSDAY, JAN. 2, 1972.

The latest quotations from the various marketplaces are as follows:

**Wheat—**1971-72, 1972-73, 1973-74, 1974-75, 1975-76, 1976-77, 1977-78, 1978-79, 1979-80, 1980-81, 1981-82, 1982-83, 1983-84, 1984-85, 1985-86, 1986-87, 1987-88, 1988-89, 1989-90, 1990-91, 1991-92, 1992-93, 1993-94, 1994-95, 1995-96, 1996-97, 1997-98, 1998-99, 1999-00, 2000-01, 2001-02, 2002-03, 2003-04, 2004-05, 2005-06, 2006-07, 2007-08, 2008-09, 2009-10, 2010-11, 2011-12, 2012-13, 2013-14, 2014-15, 2015-16, 2016-17, 2017-18, 2018-19, 2019-20, 2020-21, 2021-22, 2022-23, 2023-24, 2024-25, 2025-26, 2026-27, 2027-28, 2028-29, 2029-30, 2030-31, 2031-32, 2032-33, 2033-34, 2034-35, 2035-36, 2036-37, 2037-38, 2038-39, 2039-40, 2040-41, 2041-42, 2042-43, 2043-44, 2044-45, 2045-46, 2046-47, 2047-48, 2048-49, 2049-50, 2050-51, 2051-52, 2052-53, 2053-54, 2054-55, 2055-56, 2056-57, 2057-58, 2058-59, 2059-60, 2060-61, 2061-62, 2062-63, 2063-64, 2064-65, 2065-66, 2066-67, 2067-68, 2068-69, 2069-70, 2070-71, 2071-72, 2072-73, 2073-74, 2074-75, 2075-76, 2076-77, 2077-78, 2078-79, 2079-80, 2080-81, 2081-82, 2082-83, 2083-84, 2084-85, 2085-86, 2086-87, 2087-88, 2088-89, 2089-90, 2090-91, 2091-92, 2092-93, 2093-94, 2094-95, 2095-96, 2096-97, 2097-98, 2098-99, 2099-00, 2100-01, 2101-02, 2102-03, 2103-04, 2104-05, 2105-06, 2106-07, 2107-08, 2108-09, 2109-10, 2110-11, 2111-12, 2112-13, 2113-14, 2114-15, 2115-16, 2116-17, 2117-18, 2118-19, 2119-20, 2120-21, 2121-22, 2122-23, 2123-24, 2124-25, 2125-26, 2126-27, 2127-28, 2128-29, 2129-30, 2130-31, 2131-32, 2132-33, 2133-34, 2134-35, 2135-36, 2136-37, 2137-38, 2138-39, 2139-40, 2140-41, 2141-42, 2142-43, 2143-44, 2144-45, 2145-46, 2146-47, 2147-48, 2148-49, 2149-50, 2150-51, 2151-52, 2152-53, 2153-54, 2154-55, 2155-56, 2156-57, 2157-58, 2158-59, 2159-60, 2160-61, 2161-62, 2162-63, 2163-64, 2164-65, 2165-66, 2166-67, 2167-68, 2168-69, 2169-70, 2170-71, 2171-72, 2172-73, 2173-74, 2174-75, 2175-76, 2176-77, 2177-78, 2178-79, 2179-80, 2180-81, 2181-82, 2182-83, 2183-84, 2184-85, 2185-86, 2186-87, 2187-88, 2188-89, 2189-90, 2190-91, 2191-92, 2192-93, 2193-94, 2194-95, 2195-96, 2196-97, 2197-98, 2198-99, 2199-00, 2200-01, 2201-02, 2202-03, 2203-04, 2204-05, 2205-06, 2206-07, 2207-08, 2208-09, 2209-10, 2210-11, 2211-12, 2212-13, 2213-14, 2214-15, 2215-16, 2216-17, 2217-18, 2218-19, 2219-20, 2220-21, 2221-22, 2222-23, 2223-24, 2224-25, 2225-26, 2226-27, 2227-28, 2228-29, 2229-30, 2230-31, 2231-32, 2232-33, 2233-34, 2234-35, 2235-36, 2236-37, 2237-38, 2238-39, 2239-40, 2240-41, 2241-42, 2242-43, 2243-44, 2244-45, 2245-46, 2246-47, 2247-48, 2248-49, 2249-50, 2250-51, 2251-52, 2252-53, 2253-54, 2254-55, 2255-56, 2256-57, 2257-58, 2258-59, 2259-60, 2260-61, 2261-62, 2262-63, 2263-64, 2264-65, 2265-66, 2266-67, 2267-68, 2268-69, 2269-70, 2270-71, 2271-72, 2272-73, 2273-74, 2274-75, 2275-76, 2276-77, 2277-78, 2278-79, 2279-80, 2280-81, 2281-82, 2282-83, 2283-84, 2284-85, 2285-86, 2286-87, 2287-88, 2288-89, 2289-90, 2290-91, 2291-92, 2292-93, 2293-94, 2294-95, 2295-96, 2296-97, 2297-98, 2298-99, 2299-00, 2300-01, 2301-02, 2302-03, 2303-04, 2304-05, 2305-06, 2306-07, 2307-08, 2308-09, 2309-10, 2310-11, 2311-12, 2312-13, 2313-14, 2314-15, 2315-16, 2316-17, 2317-18, 2318-19, 2319-20, 2320-21, 2321-22, 2322-23, 2323-24, 2324-25, 2325-26, 2326-27, 2327-28, 2328-29, 2329-30, 2330-31, 2331-32, 2332-33, 2333-34, 2334-35, 2335-36, 2336-37, 2337-38, 2338-39, 2339-40, 2340-41, 2341-42, 2342-43, 2343-44, 2344-45, 2345-46, 2346-47, 2347-48, 2348-49, 2349-50, 2350-51, 2351-52, 2352-53, 2353-54, 2354-55, 2355-56, 2356-57, 2357-58, 2358-59, 2359-60, 2360-61, 2361-62, 2362-63, 2363-64, 2364-65, 2365-66, 2366-67, 2367-68, 2368-69, 2369-70, 2370-71, 2371-72, 2372-73, 2373-74, 2374-75, 2375-76, 2376-77, 2377-78, 2378-79, 2379-80, 2380-81, 2381-82, 2382-83, 2383-84, 2384-85, 2385-86, 2386-87, 2387-88, 2388-89, 2389-90, 2390-91, 2391-92, 2392-93, 2393-94, 2394-95, 2395-96, 2396-97, 2397-98, 2398-99, 2399-00, 2400-01, 2401-02, 2402-03, 2403-04, 2404-05, 2405-06, 2406-07, 2407-08, 2408-09, 2409-10, 2410-11, 2411-12, 2412-13, 2413-14, 2414-15, 2415-16, 2416-17, 2417-18, 2418-19, 2419-2

of our own make always on hand.

25 North Clinton Street, CHICAGO.

ag, and shows how anxious Masons  
re to fool Anti-masons.











od stepped up and cast in his record for  
or 1871, waving, as he did so, his torch.

cauldron. After this was done, the band struck up its solemn music, and the cowed brothers silently departed. In their mystic rites they did not forget

wherein had been heard the cry for bread and clothing, and where sickness had laid its heavy hand, awoke next morning to bless the spectral brotherhood, for at their doors were food, fuel,

## the mysterious parade to tell of the

**The Sacred Uses of Olive Wood.**

As we have been driven out of our own church (for the present) by a Masonic preacher, we went to a Congregational Church the other day. The preacher said that the examples set by Christ were for individual guidance, rather than for organized action; from which we inferred that they were not to be made the jewels of Masonic lodges, but the rules for personal conduct.

He also said that the 'Jesus' had a *Bambino Dileino* in Rome, made of olive wood, and set with rare gems by which they noted on the credulity of the ignorant masses, and thereby gained much power.

This story occasioned us to think of that metal which is made out of olive wood (which means peace) and which

is called by FREDYER COLFAX, F. G.  
M. when he appears on grand jury.

... among the Odd fellows; and it occurred to us whether his great power over the masses is required in the same way, viz. by acting off their conduct.

Our Vice President is a very amiable man, and a chivalric, helping heirs Mrs. McFarland Richardson out of her very disagreeable connection with a bankrupt; but his power over the Odd fellows, viz. by acting off their conduct to some other, equally valuable quality of the head (I found heart).

WHO KNOWS?

**Suggestions on Political Action.**

A correspondent of the *Linn County (Iowa) Pilot* presents his views thus strongly. With the exception of the obligation which is recommended, the suggestions are good:

Your correspondents should know that tyrannies exist; now and then power no as to control the government and monopolize all the paying offices in State, Church, commerce, and finance.

and the tools are sworn to protect the craft and disguise character like the

of grips, signs and passwords; so that to meet such a power, the friends of free government and equal justice must engage in a new deadly combat, with the forces of superstition, of the use of smooth words, or prayers.

The new secret element is yet strong in numbers and power; if they will unite, with a determination to put down the usual customs, they should form a new order, and make a solemn upon declaration of principles, hand themselves to equal and protect those only who recognize equal rights to all men, under such a pledge as the following, for without honesty of purpose and consistency in action, they cannot prevail.

*If there be.* All secret organizations, including Masons, Odd-fellows, Kuck-Klar, Urangemen, Deists, pretending to be one family, and all, are all branches of the same family, and all are brothers and sisters, bound together by oaths, grips, signs, passwords and mystical insignia, and all are bound to support the traditions of the various orders, without regard to justice, and even honest they are bound to support the traditions of the Church, State, and corporate institutions of commerce and finance, contrary to the principles of Christianity, and to the rights of the human race, and to the laws of the land.

Therefore, for the purpose of self

n  
vate any member of a secret society to

If the friends of equal representation, just laws, freedom of thought, and consistent action, would, without regard to creed, sect, cast, or political opinions, send out lecturers and pledges throughout the country, like the old temperance societies, and men who like Cromwell's veterans, fear God, and keep their powder dry, and meet the common enemy bravely, they will find the people ready for action.

Yours, &c., G.

—The open societies of Yale, Linnæus and Brothers in Unity, have ceased to







Address, W. J. SHUEY,                      Ezra A. Cook & Co.,  
Boston, Mass.                                      Boston, Mass.























## The Christian Cynosure.

Chicago, Thursday, January 25, 1872.

For J. A. BLANCHARD, Editor.  
From J. A. HART, Associate Editor.  
H. E. KELLGRO, Correspondent.

THE CHRISTIAN CYNOSURE is devoted to exposing and refuting all heresies, and to promoting all that is good and true in the Christian Church. It is published weekly, except on Sundays and public holidays. It is sent to all subscribers for \$2.50 per annum in advance. It is sent to all subscribers for \$1.00 per annum in advance. It is sent to all subscribers for \$1.00 per annum in advance.

### The Dates.

Our weekly office is now moved from a printed mail-st. Subscribers will notice the date annexed to their respective notices, which shows the expiration of subscription. A few friendly and a large number of the faithfully subscribers, who have not renewed, have not yet furnished us with the dates which were on the address-label before the fire. It is important that we have them furnished.

### Wash's Biennial Quarterly.

Having fully notified myself that no publication open to secret societies can be sustained in the South, I have discontinued my *Quarterly* and have made arrangements with the publisher of the *Christian Cynosure* to send those of my subscribers to whom I am indebted. All such will receive their *Weekly Cynosure* for three months, after which it will cease its visits unless subscribed for by those receiving it. It is now sure that they shall do this, for the *Cynosure* is a good paper, working in a good cause, is not sectarian, and is worthy the patronage of all who are opposed to the power of darkness. It is *pure and free*, and it is *not a secret*. It may be a leaf in the ranks of readers already like the *Cynosure*, and in all such cases, if the parties desire it, and will so inform me, I will return the price free, as I have done.

Newbern, N. C., Jan. 10, 1872.

## THE CHARITY WHICH VAUNTETH ITSELF!

Our readers may need to be informed that the *Heart* contains in the name of the organ of the Odd-fellows and Grandsons of Rebecca, published in New York. Owing to our files for November and December last, we observed a number of topics on which we are inclined to say a few words.

One feature is very noticeable, the parade of Odd-fellow benevolence. This is emphatically *the burden* of the paper, and the *Christian* is told that it has shown one long-continued trumpet-blast, to acquaint all men with the astonishing feats of relief which Odd-fellows have done. And yet, on page 10, it is asserted that the *Heart* is the organ of the organization are based on the false principle of not letting the right hand know what the left hand doeth." Yet in the same number, page 262, the editor says:

"In predicting our list of additional contributions reported during the week, although we have endeavored to avoid any digression, yet, reviewing notices of our noble men, it has sometimes, it is possible a few may occur, but had natures get into it, 'twas then that we receive the following:

How much does that look like not letting the right hand know what the left hand doeth! And how much confidence that ought to be placed in the accuracy of our own reports, and how much actually contradicted, since their reports are false, not only to be duplicated, but tripled as well!

"We are tempted to mail, not publish the spirit which would render public donations twice that not at all, rather publish wholly fictitious donations than none! But why this eagerness to publish in those who regard *secrecy* as an essential element of their religion, and following quotation may furnish a satisfactory answer:

"Such works of love are in the highest degree commendable, and are *not* worthy of the *pride* of opinion and secret societies." Page 242.

We remember, too, not long since, a notice in the same journal to this effect: "We have sent in full reports of donations to the Grand Secretary." They will make a record to which the order can refer with pride and advantage in all time. We quote this sentence from the *Heart*: "The *Christian* is to glory in God. They have not given for the love of Christ or of men, 'hoping for nothing,' but they have done to glorify Odd-fellowship, and to secure themselves in the future prosperity of the order." Very in this will be their reward. But their aims

though, tenfold greater than that, will not equal the two nites of the poor widow who gives in faith and true charity.

My human brothers, who separate yourselves from the universal brotherhood of man by the Odd-fellow's religion, this is no nice metaphysical problem. This may be done with this vainglorious boasting over the *Christian* having given 10 or 20 cents per member for the relief of your own family, as you call your caste, and for the glory of your order, and you must learn to do good, like the poor widow, who gave of herself, 'hoping for nothing'; otherwise you have no reward of your Father which is in heaven." "It is not our opinion, but the solemn declaration of the Lord Jesus Christ, and the most extraordinary and beautiful display of your gifts in the pages of your organ preclude the possibility of mistake in their application."

## GLANCE AT THE FILES OF "THE HEART AND HAND."

BLACK BOOK.  
Many of the numbers of this journal have a column, or part of a column, devoted to "The Heart and Hand." It might really be inferred from a reading of this column is devoted to the assassination of reputations. This shows the O. O. F. to be walking in the footsteps of the Heart and Hand. We are transferring their characters after those of these members who incur the displeasure of the lodge, and holding them up to the world as worthless vagabonds.

We infer that this department of the paper is highly prized by the fraternity. Another of the Montgomery Lodge, No. 10, in Meck, writing in behalf of the lodge, in return to subscription to the *Heart and Hand*, says:

"One department, the Black Book, will more than repay a lodge the small amount invested." Here is a sample or two, which will not help them by publishing the names of their victims.

BLACK BOOK.  
A Visiting Card, granted by Principle Lodge, No. 48, of Brooklyn, N. Y., to the *Heart and Hand*, says:

REV. H. E. KELLGRO, No. 28, 1871.  
I have the honor to acknowledge the receipt of your letter of the 10th inst., in which you warn brothers and lodges everywhere against one, "thirty-seven years of age, six feet six inches high, fair complexion, gray eyes, and a great talker, whose whereabouts is now unknown." Farnham, a member of this lodge, but now expelled for swindling brothers of his lodge and brothers of other lodges, and brothers of other lodges.

O. O. F., at Matton, Ill.  
He holds a card from this lodge, No. 10, of the *Heart and Hand*. It is supposed he will try to impose on other lodges and brothers. Yours in the name of the lodge, page 262, the editor says:

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on them; and should be for such a cause. Eubandus Odd-fellowship and plainly declare his reasons for so doing, can any one doubts that his name would appear in the Black Book as an expelled member? His crime might be falsehood, dishonesty, swindling the members, or conduct unbecoming an Odd-fellow, or any indefinite accusation, but would grant immolation to compare up a character fit only to be strictly avoided and abhorred.

Thus the Black Book will operate to deter Odd-fellows from apostasy from the order, or from some principle that would be an embarrassment to the lodge, by being proscribed to Christianity. Mohammedanism holds the terror of bodily assassination over its members to keep them steadfast, and Odd-fellowship holds over its members the terror of the Black Book for the assassination of reputations. Christianity keeps a book for its members; but it is the Book of Life. It is doubtless appropriate to have an Odd-fellow or a Christian have a Black Book of death.

### TOBACCO.

We insert, enclosed a letter of John Quincy Adams on the use of tobacco. His wonderful career, his youthful statesmanship, his great knowledge of men, his individuality and independence of mind, his high character, his high good reason, his return to public life in the House of Representatives from the Presidential chair, his intense Americanism, which, more than any other, made him a leader of his age, and his fearless denunciation of secret societies, his philosophy, his rhetoric, his poetry even, for he would have excelled in this, his long, long public life, and his sublime death give his opinions the force of a law, and a character of oracles for an ordinary man.

Let us heed his words on tobacco. Life is altogether too short to be squandered, and too earnest to be thinned and made shallow by tobacco on the brain."

We observe with joy the constantly growing unpopularity of this narcotic. Missionary societies are refusing to connect with churches that endeavor to educate for the ministry those who use it. And women, who generally, in the northern States, at least, abhor its use, are beginning to exert from their list of guests for free entertainment at public banquets, and to refuse to receive on our mildreds will yet be regarded as filled and freighted for perdition.

Whoever wishes information or to help in this cause, please to send fifty cents or a dollar to Bro. J. P. Walsh, of the *Anti-Tobacco Journal*, which may God speed.

W. W. SARAIA, R. No. 106.  
Hutcheon Lodge, No. 106.

"We do not deny that some wrongs may arise in the case of vagrant beggars and impostors in which we would be proper to put the public on their guard, by publishing their names and characters. But the *Heart* is directly against us, and enforces the laws where they are violated, leaving open to the culprit the door of hope that he may get his name and character, and his character by redemption."

Let us take this to drive the wedge in by publishing wherever his infamy. Furthermore, the abolition of all secret modes of recognition and of the practice of all favoritism on the ground of color, and so forth, is not to discourage that kind of imposture than any Black Book, and would go far toward rendering any Black Book unnecessary. Open institutions are the only ones that can be trusted, and the fact that this order has it to such an extent that they find a necessity for a Black Book department in their weekly journal, proves that their secret signs and symbols are a protection from imposition, as they pretend, is the very instrument used by knaves to impose upon the fraternity. Their *Heart* is one that the order is not to be trusted, and is worse than no protection.

But the worst thing about this Black Book concern is that the public has no better assurance that its contents are true than the *Heart* has. The honesty of strangers who undertake to play the impostor. Should an Odd-fellow become convinced that Odd-fellowship is merely a machine to enable him to work himself into place and power, whereby they might turn the government, or evade the justice of the law, or should he become convinced that its liberality is a device to enable him to work himself into place in fraternal fellowship, and its Christian worship are sapping the foundations of a true and pure Christianity, and so endangering their liberty to rest religious with all the other property of the order. Very in this will be their reward. But their aims

on them; and should be for such a cause. Eubandus Odd-fellowship and plainly declare his reasons for so doing, can any one doubts that his name would appear in the Black Book as an expelled member? His crime might be falsehood, dishonesty, swindling the members, or conduct unbecoming an Odd-fellow, or any indefinite accusation, but would grant immolation to compare up a character fit only to be strictly avoided and abhorred.

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the carriage or the mayor in the baroque!"  
If the layers of the stone at the entrance don't remind him of a "corner sign" was a sign!  
He thought the Grand Master's sign was a sign!  
If he thinks the tone of the Post will offend by the corner-stone of the Post, he is a fool.

ITEMS.  
—King Louis of Bavaria, has prohibited his officers from becoming Freemasons.

—In the Grand Lodge of Hamburg, only three degrees of craft Masonry are worked. The Royal Arch is not recognized.

—At a late Masonic festival in St. Vernon, Iowa, a Rev. J. W. Clinton made an address on the "Christian's Lost Cause." The Antinomians read the "Lost Cause." He might come again in trying to prove the statement true in public.

—In the Revised Statutes of the State of Vermont, under the head of "Laws against Public Intemperance," Chapter CXX, Section 19, is a law prohibiting the administration of secret oaths under a penalty of \$200 fine.

The Antinomian discussion at Richmond, O., and the firm action of the United Presbyterian Church has won the respect and admiration of the world. The Masons are now wading a great effort to counteract the influence of that wholesome agitation.

A correspondent who knew the late J. P. Wallis of Northampton, Mass., before 1870, writes:

"I once saw his size and figure, and was framed with a picture of the 'Striped Pig,' in retaliation for his opposition to intemperance. It proved to have been made with printer's ink from the Old Hunter Democrat office."

The secret Masons speak of the "White Brothers," whose cities are the most revolting character, has over 500,000 members. Any person convicted of belonging to it is sent for life to the most remote penal settlements in Siberia.

TIN BUDICAL, QUARTERLY.—As will be seen elsewhere, Bro. J. T. Walsh has been compelled to discontinue the *Budical*, which was a very interesting and useful paper, and we regret the causes leading to this necessity.

Bro. Walsh is not, however, to be silenced, but will write for the *Cynosure* as a corresponding editor.

BRO. P. S. FLETCHER has been recommended by the Executive Committee of the work in Tennessee. Bro. Fletcher will speak and work in opposition to secrecy, tobacco, and kindred evils. The Ex. Committee will endeavor to assist in his expenses.

THE EXECUTIVE COMMITTEE have recommended Owen Cravath as agent for the work in the State of New York. Bro. Cravath is a man of good looks and traits, about thirty years of age, and to speak against the secret orders as God gives him opportunity.

### Corrections.

BRO. W. P. of Rochester, corrects our report of the N. Y. State Convention. Corinthian Hall, in which the Convention met, is, he says, very large, and although there was a very large number of delegates, the hall was not overflowing," as stated. But the city journals, he says also, noticed the meeting, and that, and changed its name after the first day. The brother who sent the report may have been misinformed.

### NEWS IN BRIEF.

The funeral of Jas. Fisk, Jr., was attended with the pomp, worthy a great public benefactor. The funeral was held at the hall of the city, and was attended by a large number of the city, and was a great success.

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Halleck, at one time prominent during the late war, died in Louisville, Ky., Jan. 10.—Business men connected with Masonry are an appreciating great damage to American interests through the proposed Treaty of Washington. Count Vorontz is likely to suffer severely.—Great excitement exists in New Orleans from the action of Gen. Mansueti, who has ill-treated the citizens of the Legislature. The Speaker of the House issued a proclamation on the 24th, summoning the citizens to assemble and defend their rights by force of arms. The guard is not in position, but merely present by day, and parades being at fault. The animosity of the United States and the Russian Empire is increasing. The Russian authorities, and has been rejected, and now it seems that the oldness of Pres. Grant toward the Grand Duke Alexis has given offense to the royal family.

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the letter pamphlet. "Get out at the office this mail, you miserable man!" said the man who was connected with Masonry is a great blessing, and after disposing of the Bible crossed over to Jersey City.

ITEMS.  
—King Louis of Bavaria, has prohibited his officers from becoming Freemasons.

—In the Grand Lodge of Hamburg, only three degrees of craft Masonry are worked. The Royal Arch is not recognized.

—At a late Masonic festival in St. Vernon, Iowa, a Rev. J. W. Clinton made an address on the "Christian's Lost Cause." The Antinomians read the "Lost Cause." He might come again in trying to prove the statement true in public.

—In the Revised Statutes of the State of Vermont, under the head of "Laws against Public Intemperance," Chapter CXX, Section 19, is a law prohibiting the administration of secret oaths under a penalty of \$200 fine.

The Antinomian discussion at Richmond, O., and the firm action of the United Presbyterian Church has won the respect and admiration of the world. The Masons are now wading a great effort to counteract the influence of that wholesome agitation.

A correspondent who knew the late J. P. Wallis of Northampton, Mass., before 1870, writes:

"I once saw his size and figure, and was framed with a picture of the 'Striped Pig,' in retaliation for his opposition to intemperance. It proved to have been made with printer's ink from the Old Hunter Democrat office."

The secret Masons speak of the "White Brothers," whose cities are the most revolting character, has over 500,000 members. Any person convicted of belonging to it is sent for life to the most remote penal settlements in Siberia.

TIN BUDICAL, QUARTERLY.—As will be seen elsewhere, Bro. J. T. Walsh has been compelled to discontinue the *Budical*, which was a very interesting and useful paper, and we regret the causes leading to this necessity.

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## NEWS OF OUR WORK.

CHICAGO, THURSDAY, JAN. 25, 1872.

### ILLINOIS.

#### Successful Lecturing Tour.

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author of it, and the author calls himself a liar and a scoundrel before closing his expose. The book is worth reading, and shows how anxious Masons are to fool Anti-masons.







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# The Christian Cynosure.

WEEKLY AND FORTNIGHTLY.

**Terms:** *Subscription in Advance:* Weekly edition, \$1.00 per year, six months, 50c; fortnightly edition, 50c per year, three months, 25c. Single copies, 5c. *Advertisements:* One square, first insertion, 10c; second, 5c; third, 3c; fourth, 2c; fifth, 1c. *Order of insertion:* To be made by agent or carrier upon the subscriber, and such notice as to be received and answered paid according to law.

**Page** all copy at his own expense, and to be paid for by the advertiser.

**For further directions to all writing to the Cynosure Office see fourth page.**

## Confidence in Christ.

I love the Christ of God,  
I love him with all my heart,  
And with nothing less will I part  
Till I have him in my arms.

His cross drops golden dust,  
I bury in his tomb  
Each thought of sin and guilt,  
Each lingering shade of grief.

I praise the God of grace,  
I trust his love and might;  
His blood has washed away  
My guilt, my sin, my guilt.

In him is my joy,  
In him is my life,  
My life draws his goodness forth,  
And he will be my life.

"Thou who wert slain,  
And death's pangs given,  
Have become my living love,  
My life, my life, my life."

My life with him is joy,  
My death has passed away,  
My sin has been washed away,  
My might has been destroyed.

—*From a hymn.*

## The Independent and Pioneer Laundry on the Grand Old Law of "Pierle Rave Show!"

HAVE MINISTRIES IN ECCLESIASTICAL BODIES ANY RIGHTS OF CONSCIENCE, WHICH MAJORITIES ARE BOUND TO RESPECT?

There is a large and growing minority in this country, many of whom have spent years of careful investigation, some within and others outside of the lodge, whose consciences would be no more outraged if the High Priests of Babylonism were placed in the celestial high places of trust and power, than if Masonic Grand Chaplains were the recipients of like promotion.

The question with them is not one of difference of opinion, but of judgment, when they clearly the majority must govern, but one of conscience.

In 1844, in the General Conference of the M. E. Church, it appeared that one of the most beloved bishops, who was known on the part of his wife, and that too in such a way that he could not commit them, became the owner of slaves. This relation, involuntarily on the part of the bishop, was known to him to serve the whole church, as part of it had conscientious scruples on the subject of slaveholding. He was therefore advised to leave to perform episcopal duties outside the church, and he retired to his home, leaving the church to its own devices. He was not subject to this objection when elected to this high position, and did not maintain this new relation from choice.

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them. Will those not be confirmed in this view by this action, and thus led away by the only Saviour? Grand, for the sake of the argument, that all these classes of persons are in error. So were those who thought they did worship to eat meat that had been offered to idols. But what says Paul on this subject? "But if thy brother be grieved with thy meat, now walkest thou carnally. Destroy not him with thy food for whom Christ died" (Romans, 14:15). Also: "Wherefore if meat make my brother to offend, I will eat no more flesh while the world standeth, lest I make my brother to offend" (1st Cor., 8:13). Viewing the subject from Paul's standpoint, did the Oberlin Council walk carnally?

—O. F. LAMLEY.

The Independent declined the above, and, in comments as follows:

REMARKS OF THE INDEPENDENT.

We are willing to muzzle the press so far as to refuse to discuss at length the question which O. F. Lamley, of Wheeling, in a communication, has thrust upon us, whether the Oberlin Council criminally stirred discussion on the question of Masonry. His true

to this extent that it did state discussion. The Business Committee of the Grand Lodge of Massachusetts, to it, among a series of other irrelevant topics, and declined to present the matter to the Council; wherein we think they did wisely, and would, we doubt not, have cordially upheld by the Council. But the Council did it yet worse thing, as we have seen again and again in the Cynosure, and are now informed by Mr. Lamley. It endorsed Masonry, by deliberately setting at naught the conscientious scruples of the minority, chose the Grand Chaplain of Massachusetts Freemasons to receive the same position.

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es, "whether the *Inter* be right or wrong."

The remedy for this is as clear as the sun in the heavens, and it is the only one which can reach the fanatics of the order, who are influenced by points rather than principles. This class can not complain, since they joined the order for personal advantages over their "profane" neighbors. When the merchant finds he sells less, rather than more goods, by giving the lodge, the motive to do so is gone, and when the politician gets fewer votes by his "shillabobs" and grigs than he would without them, he will quit the lodge. Through every way of success, instead of membership in a crafty clique. The minister will not attempt a further imitation of our Grand Master, Hiram Abiff" (even when put through a mill for nothing, a "refinement" thrown in), when his salary suffers by it, and the people object to a Gospel filled through Masonry.—*From the Danville Commonwealth.*

Wendell Phillips on Secret Societies.

January 22, 1872.

Dear Sir: I wish you success most heartily in your effort to arouse the community to the danger of secret societies.

They are a great evil, and their influence is a danger to the republic, and no patriot should join or uphold them.

Considering the great forces which threaten the welfare of the nation in the hands of secret societies, and how ready and efficiently they can use any secret organization, such should not be allowed to exist.

Yours respectfully,

Wendell Phillips.

Mr. C. A. BLANCHARD.

Attend the lectures at Lincoln Hall. [The above letter, from one whose long and prominent public career gives great weight to his positive and valuable testimony, was addressed to our General Agent well at Danville, Ill. It was published as a circular, and had a wide distribution in connection with the lectures at that place.]

Recognizing truth in the Constitution.

A National Convention to discuss the proposed religious amendments to the Constitution of the United States States in Cincinnati on the 1st of this month. The press of the country generally denounces this movement; and some of our religious papers assist it with arguments for its banishment. Their dignity, showing ignorance of the end character and principles of the movement. It is argued, but surely not seriously, that the recognition is already in the Constitution, in the *de facto* of it. The date of the meeting is not recorded in Christ's authority or our obligations to obey his law. It is simply a record of time, and as such, is used in common by those who believe in God and the authority of his word.

Another argues the fact that many of our people do not believe in God as the Author of government, and the Bible as the supreme law, as an argument against the recognition of this subject. It was a question of what the people believed, that might do; but the object is not to force on an unwilling people any articles of faith, but to convince them of the truth of a principle, and let them adopt it as a part of the fundamental law of the land. The advocates of this measure are aware that it can only be adopted by the regular procedure of the people, and the amendments need not first be being introduced in them without the regular procedure required by the Constitution itself.

We can readily see how Jews, infidels and other enemies of the Constitution, who are not members of the Church, can use it as a weapon to attack the Church, and thus, by their own actions, they are helping to bring about the destruction of the Church.

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# Freemasonry Forty Years Ago.

FROM ELDER PRANSKY, OF CONWAY, MASS.

(DRAFTED) TRANSCRIPTION OF FREEMASONRY.

From the Conway Master.

"I was made a Mason some twenty years since, and have received the several degrees from what is called the Entered Apprentice to a Knight Templar."

"I feel that it becomes me to take a humble place, even that of a penitent before God and the world in front to his merits and the masses, for success, instead of membership in a crafty clique. The minister will not attempt a further imitation of our Grand Master, Hiram Abiff" (even when put through a mill for nothing, a "refinement" thrown in), when his salary suffers by it, and the people object to a Gospel filled through Masonry.—*From the Danville Commonwealth.*

Wendell Phillips on Secret Societies.

January 22, 1872.

Dear Sir: I wish you success most heartily in your effort to arouse the community to the danger of secret societies.

They are a great evil, and their influence is a danger to the republic, and no patriot should join or uphold them.

Considering the great forces which threaten the welfare of the nation in the hands of secret societies, and how ready and efficiently they can use any secret organization, such should not be allowed to exist.

Yours respectfully,

Wendell Phillips.

Mr. C. A. BLANCHARD.

Attend the lectures at Lincoln Hall. [The above letter, from one whose long and prominent public career gives great weight to his positive and valuable testimony, was addressed to our General Agent well at Danville, Ill. It was published as a circular, and had a wide distribution in connection with the lectures at that place.]

Recognizing truth in the Constitution.

A National Convention to discuss the proposed religious amendments to the Constitution of the United States States in Cincinnati on the 1st of this month. The press of the country generally denounces this movement; and some of our religious papers assist it with arguments for its banishment. Their dignity, showing ignorance of the end character and principles of the movement. It is argued, but surely not seriously, that the recognition is already in the Constitution, in the *de facto* of it. The date of the meeting is not recorded in Christ's authority or our obligations to obey his law. It is simply a record of time, and as such, is used in common by those who believe in God and the authority of his word.

Another argues the fact that many of our people do not believe in God as the Author of government, and the Bible as the supreme law, as an argument against the recognition of this subject. It was a question of what the people believed, that might do; but the object is not to force on an unwilling people any articles of faith, but to convince them of the truth of a principle, and let them adopt it as a part of the fundamental law of the land. The advocates of this measure are aware that it can only be adopted by the regular procedure of the people, and the amendments need not first be being introduced in them without the regular procedure required by the Constitution itself.

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We can readily see















































































profession of robbing net e-mail frauds upon the community, considering the circumstances of the case.

...we better begin it than b...  
...a rebuke to men who...  
...the highest offices of the State...  
...the popular favor through the...  
...the unworthy jugglery of Mason...  
...ceremonies? No blow in the...  
...could possibly be wrong...  
...and let it be dealt with suc...  
...no exhibition of the kind b...  
...President or Vice-president of the...  
...tutes will ever hereafter b...  
...possible. JAMES SATIA.

—  
as modestly characteristic

new Illinois temperance law, and are trying to make themselves out of their

in the claim, I wrote to the  
of our Legislature to ascer-  
facts. The first reply was  
member who first introduced  
into the House. He was  
of the Special Committee

work at this session." He further stated that he was not aware of what I did not do at the time of writing him, that I was not a member of no secret society. He also stated that he did not extend only to the public opinion." He also stated that he was not aware of any secret society giving any direct assistance to the work in our presence.

the 'secret order' temperance did not influence any immediate passage of the new law to the traffic in intoxicants.

is confined to their previous  
of public opinion. The th  
bus not been heard from y  
acts above given certainly  
ovel state of affairs. Wh

be that the reason for this sympathy is that which a human being is individual members

putting the curse out of our  
at if the saloons were closed

to do, and would have to be  
thousands of good, honest  
men in these orders, so  
that they exist only to fight  
vice and seek its overthrow.  
They were organized in the  
past and are now largely run  
by the best of the more dark and  
orderly of Masonry and Odd-  
fellows.  
Of course, the grand work  
of the temperance orders, which  
is generally high up in the other  
world, is that it is an effective  
law dries up the curse of  
alcohol, what they sometimes  
call the Sunday schools of  
the world, and if the same  
use to exist, the fathers  
are beautifully less.

opens its exercises in the  
manner:  
opening hymn was then sung  
ous Architect, eternal  
source of life, and light, and love,  
us from the lodge supernal,  
the realms of bibles and love.  
lrono of Grace was addressed  
Grand Chaplain, when  
Lodge was proclaimed open  
form."

tion in September, 1820, "the same month and year in which Capt. Wm. Morgan suffered martyrdom for revealing Masonry. And then and there you gave me your first book, which book was your *first blow on the head of the monster, Freemasonry*. I had just been made a *Graud Elect Perfect and Sublime Mason*; had just swallowed, at one meal, the eleven *degrees of the Order of Masonry*; and if Freemasonry could have made me a giant, a "Goliath of Gath," I should have been met you and have received the "stone of truth" from your hand. But all the way, from my first dawning process in the ante-room of the lodge, to my last step on the Masonic ladder, did I feel that my *Masonic foundation was all of sand*.

I think I never told you that in that same month, before Morgan was martyred,

D. BERNARD.

That Master and Royal Arch Ma-  
sters are allowed to commit the foulest  
crimes known to law, and yet by secre-  
tary recognize and protect each other as  
true and valid Masons. No degree of  
crime, excepting the violation of the law  
of secrecy, excludes or disqualifies them  
as Masons.

is not the slightest reason to doubt probability that thousands of dollars bobbed from letters every year in staff departments."

above given certainty  
be the only effective tempo  
ties, after having destroy  
the open societies, at a crisi  
movement when it behoo  
an organization that has u  
the work to be on the ale  
that mid is possible, appear  
interest in the matter.

tion in September, 1820, "the same month and year in which Capt. Wm. Morgan suffered martyrdom for revealing Masonry. And then and there you gave me your first book, which book was your *first blow on the head of the monster, Freemasonry*. I had just been made a *Graud Elect Perfect and Sublime Mason*; had just swallowed, at one meal, the eleven *degrees of the Order of Masonry*; and if Freemasonry could have made me a giant, a "Goliath of Gath," I should have been met you and have received the "stone of truth" from your hand. But all the way, from my first dawning process in the ante-room of the lodge, to my last step on the Masonic ladder, did I feel that my *Masonic foundation was all of sand*.

I think I never told you that in that same month, before Morgan was mur-

And this reminds me of another incident that occurred a few weeks before, at another Association, where I offered some of the books for sale. Brother Masonic wrath was soon kindled to a flame. "Brother, in the minutes of the Association for the ancient order, the book, turned over its pages, and remarked to me, with a great deal of contempt, 'Brother S, if I ever thought this book was worth answering would sit up nights to answer it.' 'Go on it,' said I. A few months afterwards, this same brother came out and renounced and denounced Freemasonry, and became an Anti-Masonic petron.

This little book, which then embraced but 108 pages, has been much enlarged, has been in circulation ever since, has passed through seven edi-

While secrecy is the peculiar virtue of criminals, "indisparably innocent" in thieves and robbers (and in assassins), it is intended by the system only to atone for the absence of all other virtues, but to cover, in the Masonic and Royal Arch companions, all men, "murder and treason not excepted". The higher (lower) men go in this virtue religion, the lower the crimes are concealed, till the lowest on the ladder of crime, "murder and treason," are specified by name. What a suggestion this to nestle in the heart of churches; in our deacons and pastors!

In conclusion, we add that as secrecy is the fundamental and cardinal duty of Freemasonry, the violation of

<p>             unamed to let the world know              they have been foolish enough to              themselves to be swindled into              lodge, and hence they remain silent,              to others be swindled too; for mis-              cessant companionship. Hence, it is not              wondered at, perhaps, that Ma-              practices should ramify into our              offices as well as into every other              tintment of human life.           </p> <p>             as still it is to be considered at when              me can so far forget the dignity of              position as to go through the charlat-              of laying Post-office corner-stones              Masonic mummies. If men in              Masonic humors will stop to such un-              y clap-trap and imposition, why              did not Post-office clerks make an           </p>	<p>             'emperor              truthful              lodge              shall              soon go           </p> <p>             The              Mis-              howing              'Th              Gk              The              by th              back              an              grac           </p>
---	--

...what they somehow  
call the Sunday-schools of  
will go with it, and if the se  
use to exist, the fathers  
w beautifully less.

---

New Jersey Grand Lodge  
opens its exercises in the  
anner:  
opening hymn was then sung  
sions Architect, eternal  
source of life and light, and love,  
us from the lodge superstit,  
the realm of bliss and love.  
throno of Grace was address  
Grand Chaplain, when  
Lodge was proclaimed open  
form."

---

leaf has a colony of ins  
it like cows in a meadow







DR. JNO. T. WALSH, New Bern, N. C.























CHICAGO, THURSDAY, APRIL 4, 1872

—Sir is the sickness of the soul, and Christ is the only physician that can cure it of the leprosy of profaneness, the fever of concupiscence, the dropsy of covetousness, the tyranny of pride, the lethargy of lukewarmness, the lethargy of passion, and the palsy of belief.—*Mason.*

---

**MARKING OUR WORDS AGAIN.**—Our words slip out so easily that we seldom think we shall have to meet them all again. Jesus Christ said: "I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgement. For thy words thou shalt be justified, and thy words shall thou be condemned."















al'eta.











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**The Christian Cynosure**  
WEEKLY AND FORTNIGHTLY.  
25 N. Clinton St., Chicago.

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Thus we see this misrepresentative of Jesus, abuses Christians with Mohammedanism, and it is common with the others must be abhorred of God. Thus a man professing to be an expounder of the Gospel, declares that Christianity *debases* all and convinces none. Surely the discoveries of Odd

**Discontinuance** will only be made upon receipt of notice from the subscriber. If the notice is received, and arrearages paid according to the terms of the contract, the paper will be stopped whenever desired, if notice is given at least one month in advance.

**Addresses letters thus:** Subscribers for the paper, to THE PUBLISHER, IN CARE OF THE BOOKS AND TRACTS, AND ORDERS TO PUBLISHERS' MAIL, TO "E. R. A. COOK & CO., N. Y.," donations to "THE AMERICAN CHRISTIAN AID SOCIETY," TO "H. L. CHILDS, NEW YORK." AN TO "25 N. CANTON ST. CHICAGO, ILL."

**Is the Institution of Odd-fellowship Hostile to Christianity?**

The above question is one of very great moment, inasmuch as there are thousands of ministers and church members who are using their influence, and making great effort to extend the interests, and multiply the lodges of the order.

And most marvously have they succeeded, until in almost every town and village, in the northern States especially, one or more of these altars of false religion may be found erected "To the unknown God."

We do not mean to say there are no Christians to be found in the order, but if so certainly it must be because they have never had the light on this subject.

Wherever men meet as a substitute for the religion of our Lord Jesus Christ, and trust in to carry them to heaven, must, from the very nature of the case, be a spurious religion, and deadly hostile to the Kingdom of Jesus Christ. Now do we not say that *all* Old-fellows do this. But we do say that very many of them do make it their very religion, and unblushingly affirm, "That if a man is a *good* Old-fellow, he is certain of gaining heaven."

But we need not be surprised that such vast numbers are making it their chief reason for their hopes for the future. The great mass of the people, editors and orators teach it as a religion. Not openly as such, but covertly and by insinuation, and therefore all the more dangerous. But there are some who boldly throw off the mask and say that they are Christians, and are obeying Christianity on the same common platform with Judaism and Mohammedanism. Amongst these numbers is a Rev. (see the marks) A. B. Grah, author of "The God-father's Prayer Book," published in 1858. This language of God-fatherhood is endorsed by the leading men, clergymen, editors and others of influence and position in the order, and he may therefore be safely considered as a

and stewards are leading the van in this spurious religion of the devil which is spreading itself so rapidly. The only reason for fear that the awful judgments of God are about to visit us for these things! I am persuaded that nothing else can reach us as a nation. We have put away the light from our sun and have the voice of our God—*Thou shalt be Methuselah.*

—The Single Eye.

In times like these the tenure of Christianity doctrine is relaxed, and the fruits of self-denial are to be less often borne in the lives of professors of religion than that of self-seeking, the causes of which are well pointed out in the above. Such times are now; and thus great cause of harkening is thus set forth by an able writer:

But this suggests another ground

[illegible]

Nor will it do to explain the above away, for the same idea is carried through the volume. We now proceed to make a quotation from his introduction to the *Book of the Dead*, page 271: "Not only between the East and West of Europe, but the European, living and the reformed or the Kuropeans, and but little in advance of the Asiatic, who, though living in the land of Adam, of Noah, of Abraham, and of Moses, and who have the same clings to the Shavter or the Koran, and calls all infidels who acknowledge not the authority of Confucius, or Mohammed or Brhama. The African who lives before his many Gods, also deems those who are against him. Heaven, because they deny him."

tration of purposes he said, "This one thing I do" but for more of the mind of Him who declared, "My meat and my drink is to do the will of my Father in heaven!"—Rev. John Hall, D. D.

---

Masonic Letter and Reply.

*Editor of the Cynosure:*

I herewith enclose extracts from a letter just received from an old acquaintance, who went south some twenty-five years ago, married a rich woman, and has since been successful and has never been north since; but recently learning of his whereabouts, a letter was sent him, enclosing a few secret pills. As he was born in New England, will brought up, has a friendly opinion of the South, and is not altogether susceptible to the influence of opinion of proper medicine. Thinking that, as he writes in a frank and ingenious style, his remarks and my reply might be useful in other similar cases. I send a copy for publication in the Outlook, if you think it worth the trouble. Yours, Wm. T. Raymond

[THE LETTER.]

"We have a good neighborhood, most of the people being Christians, Masons, Democrats and thieves. . . . I have been a Master Mason for twenty years, and have found nothing but good in the institution; though, of course, many bad men creep into it, as they do in churches. If I were a wife,

it the "good" of the handiit of *favoritism*, in which those bound together for securing unfair advantages over others swear to do each other good, and not injure their near relatives! My dear brother, on your knees, asking "light from God, the only source of true light" consider and answer to Him, for I do not expect you will to me, although should be pleased to have you. . . .

And now that I know, I would never rest till my husband was a Mason. The thought of his being a Mason was so greatly benefited by his being such, and he himself, if not a better citizen, husband and father, *ought to be*, and will be as he lives up to his Masonic obligations. I am sure that he will do good to all men, especially to the poor, *ren*, in the very words of brother *Alvan*, and we are especially annoyed from any objection which may conflict with the high regard in which we hold the institution. I speak as I find; it is not in accordance with the genius or spirit of Masonry to interfere with the opinions of outsiders, or dispute with them in regard to their religious or political preferences. I am glad of all ages have ascribed their names upon scrolls with *out solicitation* (as a true Mason never attempts to proselyte), and have lived and died good men and true, and gloried in their country's enlightenment and salvation only through the instrument of Jesus Christ. The *deu may be a Mason*, but not believe in the risen *Messiah*, but the *idol can never be a Mason*, and he who *may* prepare himself to become one in name.

I never quarrel with any one or feel any resentment against one for maligning the order; for I know they either do not know or do not understand that whereof they affirm. The terms good Mason and good man are synonymous."

.....Yours truly,

[THE ANSWER.]

— II. APR. 5, 1872.

DEAR BROTHER: . . . In reply to that part of your kind letter of the 24th ult. in relation to the "Masonic Union," I think there are many true Christians who have become Masons, and perhaps some Masons have become Christians and continued to fellowship the lodge; but I believe the *initiation* of Freemasonry is the very *climax*, the *culmination* of the *process* of *going wrong*; among men, the greatest national sin in our country, saving the very *vital* of every good institution in the land, not excepting the churches of the order that Masonry, in its practical working, does not prove any protection to female chastity, but rather a *positive* and *deliberate* *violation* of it.

You say, "We are taught to do good to all men, especially to the brethren" (by your lecturers, I suppose you mean), and this is only one instance among many, where your teachers, like your ceremonial, are *in* *direct* *opposition* to the *will* of God: "For their own destruction." Paul nowhere gives any such instruction; and does teach to do good, "especially to the household of faith," unquestionably meaning Christians; and the "household of faith," he says, is the church, and not the lodge, as you say.

Christ. It is a secret that the Institute is still a secret one; i. e., that it makes, rises, signs, gifts, ritual, passwords, initiatory ceremonies, etc., are still unknown except to the "fraternal few." There is no matter of history in regard to our own or other countries that is more clearly and fully established by the evidence of the Masonic records than anything in regard to Freemasonry, including the best, and most, and all intermediate ends, obligations, practices, degree, tendencies, and legends. The Masonic records are so complete they may read and see it all pictured out, by adhering and seeing Masons, for a single dollar. Yes, for a single dollar, you can learn more in regard to the history of the Masonic order, than you can in any other way. The

quell, for the time, conscientious scruples. The terms of the oath, if they mean anything at all, do interfere directly with religion and politics, and are nowhere explained by any equally overriding authority to mean anything different from their plain and literal import.

the United States. Masonry was not a religious organization, but a fraternal organization with political, direct and indirectly. The seventh degree requires political preference in favor of all brothers of the order over others of equal qualifications; and in some lodges the clause is included in the third degree, and the members of the institution are sworn to. Although, according to the relative number of voters, the Masons of the United States are entitled to only about one office in office, facts show that they actually have one-half the

It is also equally true that the institution interferes with a man's religion; for Christ, the Christian's God, is wholly excluded from the first seven degrees, which are the basis of all the orders containing his name, which are quoted in their ceremonies, the name is left out; A. L. is used instead of A. M.; the name of Jesus is omitted; and Dr. Green's declaration is told to behold that monster whom you must conquer, that serpent which we defeat upon the cross by the aid of the Holy Spirit, and vulgar, under the name of Religion.

The practical effect of such intimate and secret association with the irreligious; the irrelevant, irrelevant and blasphemous use of Scripture passages, and the constant teaching that a good Mason is a good man, and will be saved in the Grand Lodge above, is to deaden all spirituality, and lead Christians to indifference and inactivity in their Master's vineyard. Is it not so!

to know "it is not in accordance with the spirit and genius of Masonry to insinuate that the *good* men are the *bad* men, to dispute with opinion regard to the mysteries of the order, and that a *far* and candid public discussion of its principles, designs and effects cannot be made except by outsiders." This fact of the *good* men being the *bad* men, never occurred in heaven, or came from God, the source of true light, and in whom there is no darkness at all.

My ingenious brother, who you truly call a *good* man, and who has been for years inscribing their names on our scrolls without solicitation" of any kind! The *bad* Masons, as well as Antimasonic authorities now agree that "speculative Masonry" was introduced into the United States, London, June, 1717, so that no "great and good" could have paralleled their names before that time.

It is many that within the past century have been the greatest and best men living or have been practicing Freemasonry, not being true. Many have, by false representations, been led into the lodge, who were bent upon doing mischief, and in so doing they were guilty rather than to strive to avoid the penalties of their horrid obligations. Washington, who has ever been referred to as an illustrious Mason, in the opinion of the

none good but one, that is God", and certainly nothing less than a resemblance to Him in moral character, but the *good* men are the *bad* men; but the Antimasonic authority teaches that knowledge of and conformity to the oaths taken constitute a *good* Mason? The members of the revivers of Masonry, who were the first to be initiated in London in 1717, were in London for publishing his *Christian* and *Boaz*, before 1800, down to the present day, were all "good Masons," and not one of them ever suffered from any disease, or died.

The 350 Masons directly accessory to the murder of Morgan were all good Masons, and the lodges and chapters that concealed the criminals and concealed the names of the murderers, and to enable one of the murderers to escape from the country, thereby certified that they were so; and by refusing to expel some of the forty-three men who were guilty of the murder of the brethren who afterwards seceded, and instead, even promoting to high Masonic offices, they still more emphatically certified that they were guilty of the murder of the brethren who were *good men*? Did they hear any resemblance to God in moral acts? These facts are undeniable, and sustained by more legal proof than the murder of Abner

The only way that it can be true that no man join the order "without subordination" is that they have not been recently, repeatedly and directly urged to join (a technical evasion, for the purpose of deception, just as children sometimes think they don't lie if they do not tell an untruth in words). But no reality, I believe no man ever joined

In order that you may be more fully enlightened in regard to the conspiracy with which you became connected twenty years ago, I propose a review of the events that led to my arrest. Then, direct attention is very much needed; a friend of mine says he has been repeatedly invited to join and has refused. I would like to know if you would like me to be invited and led to join, although he had not just said that Maxson never risk outside on his own. He said that, being often in the company of Maxson, he was never placed in his way, and after

will order some of the anti-secrecy literature advertised in it.  
 Hoping for another long letter from

our affectionate brother in Christ,  
V. T. RANDOLPH.

### Maintaining the Rate

a correspondent of the *Religious*  
*scope* argues thus earnestly and  
a reason for obedience to the rule of  
ted Brethren on secret societies:

know some of our brethren say, "We cannot do so without ruin to the liberty of our societies. But I think it is true only in part. Let liberty be destroyed, and all that is left is anarchy, and this rule must be respected, enforced, as well as all others of ours in our Discipline, and much of the anticipated difficulty, in my judgment, will soon disappear. But suppose I am mistaken in this. What will be the result? Will we have a church on an opposite course? Have we anything to fear from utter disregard of the constitution and laws of the whole church, rendered sacred by the memory of more than a generation? Yes, there is, it is a light matter to trample upon the laws of God, and to trample upon the majesty of our people! I say, have we anything to fear from a course of this kind? I know not what others may think, but for myself I do not look for such a result. Let us be true to God and prosperity in this way. Can we be true to God and prosperity in the church be respected when we allow our constitution and laws to be trampled upon? Will we have a system of anarchy? Will we have a government. Be assured, my brethren, that our prosperity greatly depends

on taking the Discipline as the General Conference made it. That is to say, let us respect and observe *all* its rules and regulations. Let us not be of the number of those who say, If the rules do not suit us we will have nothing to do with it.

the "Ignoramus" who penned the following to the Montrose (Pa.) *Republican* is an honest one, he need not remain in doubt concerning some of the evils of secrecy; and whatever he may otherwise have to his credit should never make it good by being needed into a lodge. Although the part of his letter is not altogether of character, his suggestions at the end should not be unheeded. When a question is asked in public, the answer is open for a public answer. *N.*

*A. ENROUT.*—Among the resolutions unanimously adopted by the "Anti-Slavery Society Association" at their recent meeting we find the following in relation to Gospel Ministers:

resolved, that Ministers of the Government, occupying, as they do, the position of leaders of the people in moral, ethical, and righteousness, are derelict in duty if they fail to examine the effect of the evils of Secret Organizations, and morally towards unit for high positions, if, seeing these evils, they fail faithfully and openly to stand up to the people against participation in them.

This bill it did seem that they hold  
 ministers expect themselves to be  
 ignorant, or else "morally con-  
 siderable" for their high positions.  
 The resolution seems to have been  
 passed and adopted in the precise  
 words of one of our, who said "God, I  
 think that I am not so othermen."  
 I suppose that I am one of the  
 ignorant cowardly fellows to whom  
 allude. But why should I hope  
 darkness when the sages who held  
 the deeply interesting meeting in the  
 of Willebrasse are all around me,  
 to communicate light to my be-  
 lieved understanding? Will some of  
 please to answer the following  
 question: By what means can I ex-  
 plore the evils of Secret to join them all,  
 please don't tell me to join them all,  
 there is any other way, for it would  
 be a good one—the times are hard,  
 cannot well afford it.

is to live twice, when you can embrace the recollection of your former life. As daylight can be seen through small holes, so little things will illustrate a person's character.



VARIOUS ITEMS.

HOLMES. The average value of the  
72, ported into the United State

The first steamer blown down the river was the Washington. The disaster happened June 9, 1870, and nine lives were lost.

the *Cyno.* The Indians of Grand Tron-  
cion Mts. own 142 horses.

A physician of North Me., has during a fifty year maintained the excellent

**NOTICES**

THE FOURTH ANNIVERSARY  
of the National Association

thans Opposed to Secret Sec  
meet at Oberlin, Ohio, May 3  
Preliminary meeting, 2 o'cl  
By order of the Executive Co  
J. BLANCHARD  
CL

---

**NOTICE -- EXECUTIVE COM  
MEETING.**

---

A meeting of the Executive Comm  
National Christian Association on

cret Societies will meet at 217 Kane  
Chicago, at 2 o'clock P. M., April 7.  
tent business connected with the Na-

By order of the CH

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**NOTICE**

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FROM THE COMMITTEE OF  
MENTS AT OBERLIN.

---

Those who expect to attend the  
CONVENTION at Oberlin will please  
names at once to REV. W. BURN,  
They will be notified as soon as  
they will be acknowledged. It is

free entertainment will be provided  
attend, but this cannot be promised  
names are sent beforehand. Many

**SPECIAL NOTICE**

SECRETARIES OF ASSOCIATIONS,  
 the National Association of Christian  
 Secret Societies, whether of State, county  
 associations, are earnestly requested to  
 the undersigned at Wheaton, Illinois.

representing a

the year, with any facts of interest  
state of the public mind within the  
Do not fail to report, nor delay to  
the public mind, and to the  
next annual meeting in May 31, at  
I. A. HART, SEC'Y. N. A. OF

---

Notice.—There will be a  
the haters of Masonry in the  
Cattaraugus, N. Y., commencing  
the 5th day of June, at 2 P.  
village of Alleghany, in said  
organize a county society. A  
ers from abroad may be expected  
all male and female, are ex-

should em-  
continue nt least two day

NOTICE is hereby given that I will continue on my course after the present session shall close at Allegheny, and intend meetings and form committees through Southern New York and reach Chenango county, the course of the route will be provided for the benefit of all who may come.

J. B. NEASE  
Agent N. Y. S. F. M.

who are in dress me at the earliest date  
th such giving directions to the place

ghany county, and the next,  
Elder Rathbun, Elder Honey  
Elder Clnton write me as soon  
venient! My address, Elling  
taun county, N. Y.







his expose. The book is worth reading, and shows how anxious Masons are to find Anti-masons.



























## NEWS OF OUR WORK.

## NEW YORK.

## Report of the Convention of Niagara County, at Lockport, N. Y.

In response to a call of many of the citizens of Niagara county, N. Y., opposed to secret societies, a Convention was held in the city of Lockport, April 12, 1872, at 10 o'clock A. M. The meeting was called to order by Rev. D. B. Douglass, who, in a few excellent remarks, stated the object of the meeting, and the encouragement to success, while we trust in God, who is always the author of our success. A hymn was sung, and prayer offered by Rev. Wm. Jackson, of Albany.

The Convention then organized by the election of Rev. D. B. Douglass, President. Tristram Corlies was chosen Secretary. Rev. Geo. W. Coleman, Assistant Secretary.

The following committees were ordered, viz: one on Finance, one on Address, and one on Constitution; the permanent committee of Address referred to the President.

Rev. A. F. Hawley was chosen Vice-president of the Convention.

At this point, Mr. Geo. Clark, of Rochester, was called on for a song which he prefaced with a few remarks.

The President reported the names of the following persons on the foregoing committee:—

Finance—F. G. Sibley, D. Nye, Thos. Allen.

Constitution—J. W. Albany, H. Harrington, E. Steacy.

Address—C. A. Blanchard, O. S. Chapin, Rev. E. P. Martin.

The Committee on Constitution and Address were granted leave of absence for consultation.

While the Committee was engaged, a great deal of remarks, several spoke; among others, one who has recently renounced Masonry. He stated, among other things, that the initiation rites of the first three degrees, as taught in Denmark, and in Norway, are substantially the same as those prescribed in Somerset Lodge, No. 339, in this county, as witnessed by him self.

By request, F. J. Sibley was excused from the Committee on Finance; and Peter D. Miller appointed in his place.

The Committee on Constitution reported; report accepted.

The Committee on Address reported adoption, item by item. After a few amendments, it was adopted [as appears in another place].

The Constitution, as adopted, was announced, present, and signatures, when over fifty signed it.

The Convention then adjourned to meet at 2 o'clock P. M.

**AFTERNOON SESSION.**  
The afternoon session opened with singing. Prayer by Rev. Wm. Jackson. Roll called and minutes of forenoon session read and approved.

Moved and carried that a committee of five be appointed to report names of officers or permanent organization, the President to designate such committee.

The Rev. Herman Haley was added to the Committee on Address.

By request, Mr. Clark again favored the meeting with a song.

The President reported the following names for Committee on Permanent Organization:

J. W. Albany, Lockport; Dwight Nye, Newburg; John P. Evans, Buffalo; Wm. U. R. Heaton, Portland; E. M. Sibley, Wilson.

On motion, Rev. D. B. Douglass was added to the committee. Thomas E. Clark, of Porter, was also added to the committee.

Moved that Article 2d of the Constitution be reconsidered; motion lost.

The Committee on Permanent Organization reported, and the report was accepted and adopted.

The following are the names as reported:

President—Rev. D. B. Douglass.  
Vice-presidents—General F. Steacy, President, Rev. E. P. Martin; Lockport, J. W. Albany; Porter, John W. Brown; Royalton, John McCall; Lewiston, O. P. Sibley; Harland, John Smith; Canbria, Myron Orlin; Somerset, E. Arnold; Portland, U. R. Heaton; Newburg, Peter D. Miller; Westfield, Wilson; Emulus, Sibley; Niagara, Secretary—Tristram Corlies.

Secretary—Dwight Nye.  
The President, Secretary and Treasurer were appointed to fill the blanks for Vice-presidents.

On motion, the following resolutions were passed:

Resolved, 1st, That the Vice-presidents of the several towns be instructed to hold (or cause to be held) Anti-masonic Conventions in their several towns, for the discussion of Free-

masonry and its kindred associations, and for the organization of town Anti-masonic associations, auxiliary to this County association.

Resolved, 2d, That the town Associations be advised to establish town circulating libraries in their several towns. But light in regard to secret societies may be had upon all minds in the county.

The following article was added to the Constitution:

Article 3. This Constitution may be amended or enlarged at any regular meeting of the Association by a vote of two-thirds of the members.

The Committee on Address reported, and the report was accepted and adopted.

It was moved and carried that the address be forwarded to the following named papers for publication: The Christian Cynosure, of Chicago; the American Wesleyan, of Syracuse; the Free Methodist, of Aurora, Ill.; the American Baptist, of New York; the Religious Telegraph, of Dayton, O.

It was moved and carried that the proceedings of this Convention be presented to the county paper for publication.

The Committee on Finance reported, and the report was provided for.

It was moved and carried that the next annual meeting of this Association be held in the city of Lockport.

At the Close, the Great Amen, "A Hundred Years Hence," Rev. D. B. Douglass pronounced the benediction, and the Convention adjourned.

Rev. D. B. Douglass, Chm.

T. Coleman, Secy.  
[Papers mentioned above are requested to copy.]

## ILLINOIS.

Kane County Association Formed at Joliet.

(From the Western Echo, Chicago.)

At Joliet, Ill., May 3.

An Anti-masonic convention was held in the Congregational church here to-day, for the purpose of organizing a permanent association of opposers of secret societies. There were about fifty delegates present, including a number of ladies from different towns in Kane county. Rev. J. Blanchard, of Wheaton, was elected President; J. P. Bartlett, Secretary; and Messrs. Allen Lake, M. C. Ortes and J. P. Orman, Vice-presidents.

The Divine blessing was invoked by Rev. Mr. Snyder.

Four business committees, consisting of Rev. Mr. Arnold, D. M. Sinclair, Rev. Mr. Thomas, Rev. J. M. Snyder, D. W. Guphill, Byron Kendall and Mr. Ordward, was appointed.

Wm. A. Gardner and Siamon were appointed a committee on hand-bills.

After the committees retired a number of short addresses were made upon singing. Prayer by Rev. Mr. Snyder.

Roll called and minutes of forenoon session read and approved.

Moved and carried that a committee of five be appointed to report names of officers or permanent organization, the President to designate such committee.

The Rev. Herman Haley was added to the Committee on Address.

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## MARKET REPORTS.

Chicago, May 8, 1872.

The following are the prices of the principal commodities in the market.

GRAIN. Wheat, No. 1, 1.15; No. 2, 1.10; No. 3, 1.05; No. 4, 1.00; No. 5, 0.95; No. 6, 0.90; No. 7, 0.85; No. 8, 0.80; No. 9, 0.75; No. 10, 0.70; No. 11, 0.65; No. 12, 0.60; No. 13, 0.55; No. 14, 0.50; No. 15, 0.45; No. 16, 0.40; No. 17, 0.35; No. 18, 0.30; No. 19, 0.25; No. 20, 0.20; No. 21, 0.15; No. 22, 0.10; No. 23, 0.05; No. 24, 0.00.

Barley, No. 1, 1.10; No. 2, 1.05; No. 3, 1.00; No. 4, 0.95; No. 5, 0.90; No. 6, 0.85; No. 7, 0.80; No. 8, 0.75; No. 9, 0.70; No. 10, 0.65; No. 11, 0.60; No. 12, 0.55; No. 13, 0.50; No. 14, 0.45; No. 15, 0.40; No. 16, 0.35; No. 17, 0.30; No. 18, 0.25; No. 19, 0.20; No. 20, 0.15; No. 21, 0.10; No. 22, 0.05; No. 23, 0.00.

Oats, No. 1, 1.00; No. 2, 0.95; No. 3, 0.90; No. 4, 0.85; No. 5, 0.80; No. 6, 0.75; No. 7, 0.70; No. 8, 0.65; No. 9, 0.60; No. 10, 0.55; No. 11, 0.50; No. 12, 0.45; No. 13, 0.40; No. 14, 0.35; No. 15, 0.30; No. 16, 0.25; No. 17, 0.20; No. 18, 0.15; No. 19, 0.10; No. 20, 0.05; No. 21, 0.00.

Rye, No. 1, 1.05; No. 2, 1.00; No. 3, 0.95; No. 4, 0.90; No. 5, 0.85; No. 6, 0.80; No. 7, 0.75; No. 8, 0.70; No. 9, 0.65; No. 10, 0.60; No. 11, 0.55; No. 12, 0.50; No. 13, 0.45; No. 14, 0.40; No. 15, 0.35; No. 16, 0.30; No. 17, 0.25; No. 18, 0.20; No. 19, 0.15; No. 20, 0.10; No. 21, 0.05; No. 22, 0.00.

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## No. 31



















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## No. 34

### The Question of Political Action.

Judge F. D. Parrish, of Sandusky, O., was called to the chair. Rev. J. W. Bayne, of Newcastle, Pa., offered the following as a basis of discussion:

does not matter. I had a good deal rather Grant would be elected than Greeley. I am free to confess that with Colfax I can have nothing to do.

ing a candidate for the Presidency. I have learned here, for the first time, that Gen. Grant was the nominee of the Republican party. So far as the Republican party is concerned, I have

time yet to begin. There was a time when it was said, "Athanasius against the world and the world against Athanasius." We want this platform, and the time is always at hand for doing it.

then go forward on the discharge of duty. Let us nerve ourselves, and the old men who have worked in these good causes, let them work until they meet their reward.

to worship there, and he leaeneth a  
my hand, and I bow myself in the  
house of Rimmon; the Lord parde  
the servant to this thing. We wa

and not vote for a Sabbath candidate  
and can be an Anti-mason and not vote  
an Anti-masonic ticket. It is a vi-  
sual question of liberty to the colored  
people. I dare not impair the work



























to fool Anti-masons.



The Christian should go "means of grace" as a mercantile vessel from port to port; not to load but to take in his lading, and then to come home some there; and should blush to return empty.

The only way to avoid evil  
up every passing hour to the  
God.







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ing and shows how anxious Masons  
fool Anti-masons.



















—♦—  
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 Christ; that purifies and makes wh











































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Germany a statesman is excluding priests from the schools. In this country a professedly "Puritan" paper has put the Bible out of the Schools to keep the priests in!



















## News of our Work.

OHIO.

How the Leaven is Working in Toledo and vicinity.

Brother J. P. Stoddard came here to give us some lectures on "secret societies" on Friday the 19th inst. He came at Millbury, O., and here in the city. He also preached at two other places on my circuit. Three months ago Masonry had its own way in all the places mentioned, with the exception of a single individual who dared to speak plainly, and stood squarely against it, and that individual a woman,—I refer to sister Miller, of Millbury.

Masonry made its usual pretensions, and practiced its usual deception, and no one was found to publicly expose it, and get the people to investigate. At last the conviction having instilled upon my mind, that as a minister of righteousness it was my duty to raise my voice against this evil craft, I protested against it both privately and publicly. Whereupon there was a mighty buzzing among Masonic and Odd-fellow hives. I have since that time been endeavoring to join a lodge of "sons" in Millbury, as they said, "in order that they might have my influence."

Not long after I came out against Masonry, however, one of the very men who so much desired my "influence" for the lodge, said to a gentleman, "Well it don't matter what he says against Masonry anyhow; he has no more than what a child would say. Well, I have heard that that man never lost great an influence a man may destroy it, they will do so, when he dares to express his honest convictions against 'good old fashioned Masonry.'"

Professed Christian men, and still do, the most bitter, and slanderous language against me,—behind my back, of course. Well, ever the agitation created felt that I needed help, and sent for brother Stoddard.

The result is better than we expected,—much better. A certain M. E. brother, (Reviving name), who has been a brother Stoddard, spoke of him, as "that fellow who is causing so much excitement." The same man boastfully said: "I am a Mason, Odd-fellow, and Good Templar. This is a 'Masonic Government,' and the M. E. church is a 'Masonic church,' and I am proud of it." He further exposed either his ignorance, or dishonesty, one of the two, by denying that the M. E. church confessed that taking part in the support of Masonry, other than to laugh at it. I suppose he knew they did that only upon the principle that Masons always laugh at such things, till he pressed too far, then they get furious.

Well the people are getting thoroughly awakened; and very many are being true to themselves, their country, and their God, by standing up for truth. I feel encouraged and strengthened of the matter with more earnestness, and stronger faith in God, and with entire consecration to God to push the conquest to the enemy's gates; to—The breeze in the West.

Your brother in Christ,  
JAMES T. KNOXES.

East Toledo, Ohio, July 30th, 1872.

## EXPERIENCE MEETING.

An Aged Minister's Confession.

Ozarko, Mich., July 23, 1872.

Editor of the Cynosure:

Setting a copy of your paper May 9th, the Christian Cynosure, at my dear old father's (Brother) house, I was much interested, and retained it to read at leisure to others. For many years I have been joined in soul, with the Church of Jesus, our Saviour, so indissolubly associated with Masonry, that I have been unable to see it as anything but a very bad brotherhood, and that "We can't discuss the subject in any of our churches." The inference is plain as the light of noon, i. e., not false, prudent or wise; and so I have long been anxious to Christ Jesus brought down to a level of the Masonic lodge. No fervent prayer, much less agonizing or wrestling prayer for the souls of heavenly given to depend upon; so that I have here and there seen a few and mourn for the Laodicean state of the churches, and that without hope till Jesus speaks. But it is for me to commend to God that I have long been anxious to see this subject, for I had some little knowledge personally of that "mystery of iniquity," many years past.

I now now 80, and begin to regret that I have not been in the world in 1820, and in 1822 to 1823 I labored in Springfield, Mass., and in the interval I was led on by a Methodist brother minister to "see some new thing" in the Masonic lodge, a childish curiosity

truly, and "up," we went as brothers; and I could not see all the many lights there about me, and an open Bible, square and compass—except! On our return from the lodge to our homes I was very "mum," and as I have been "blinded" I now "dumb," and my brother's (promising child) had been tried to comfort me; shook his hands in laughing, and finally said in a broad, open way, "Well, brother, though you have one thing to comfort you, that is, that you are not the only fool."

This was about a year and a half before the Morgan abduction, and some three years after in New England we met again; and I referred to those scenes, but he, though quite shy at first, responded, "Lay," (still laughing) "I always knew there was nothing in it worthy of the situation of men of sense and candor. Yes," he said, "the ministers conclude to try and make the best of it. They'll come to hear us preach, help to support us, to build churches, &c. Truly we have seen all this confirmed from day to day."

I speak of this as showing the selfish and worldly character of many professed ministers of the meek and lowly Jesus, who "had not seen the light." Also! also! "Where in the Lord God of Elijah?" But thanks to our "Precious One" that he has some few friends to break the words and that men of prayer, Charles G. Finney, prominent among them; and whom I heard in New York in 1831, and who under God, helped me out the second "Slough of Despond."

He was in the great convocation at Oberlin, thence by rail, and there all he ended with power from on high. Yours truly for Jesus and his cause.

JOSEPH H. COON.

Letter from John Livingston.

Bronson, Mich., Aug. 3, 1872.

Rev. Dr. Blanchard.

Dear Brother: I enclose a circular which will indicate to you some of our movements with regard to the great question of the day. I am fully convinced that God's people will neither countenance nor tolerate the vile, Christ-rejecting system which they know it to be such. How can they? The first lesson that the great God of the universe has given us, is to be true to ourselves. And what more ungodly than the vile system of Masonry? But to do this they must be enlightened; must be made to know that Masonry is, and to this end such a paper as is here indicated is a necessity. I know no other way in which we can fully reach God's people in the M. E. church, so long as our present papers are so completely associated with the vile system. This conspiracy must not be treated as an ordinary craft. It has no parallel in the history of human opaquity. This I fervently believe. Just think of it; not only are pupils and press silent with regard to the vile system, but they work, but they are in out-bond league with the blasphemous rejectors of the Lord of life and glory! And that Christ's followers receive such a character and support as this! In deed, this is expressly forbidden. See 2 John 1: 11. God hates and proscribes the Cynosure; may it soon have many readers in its noble work. As ever yours,  
JOHN LIVINGSTON.

Masonry better than the Church.

Editor of the Cynosure:

In looking over your issue of July 13th, my attention was drawn to the article with the above caption, in which we have an outline given of an interview with Brother Blanchard, one of the members, as I understand it, of the same church fellowship) "while attending the Baptist Anniversary," in the city of New York.

A question arose in my mind in reading the article how could Bro. Blanchard, or any other good man, hold church fellowship and sit down at the same communion table with a man, though he did not regard him as a brother, but as a man who would say, "Well if the Masons did kill Rogers they served him right; he deserved his life!" I hope however that Bro. Blanchard is this far from the truth. I have no doubt that the brethren who retain in connection such members, and especially men professing to preach. Hear the Lord's voice: "Come out from among them, and be separate," &c. (2 Cor. 6: 17). It is my prayer that God will receive us while we refuse to permit the duty of coming out from among them! Again, we are commanded to "be separate from the ungodly," &c. (2 Cor. 6: 17). It is my prayer, my brother, to spend our time, strength and money against ungodly, soul-destroying systems of secret conclaves, so long as we allow the advocates and abettors of such systems to

enjoy a place in the church, and in the midst of the most noble and pious of the symbol of the broken body and shed blood of the Son of God. No, my brother, neither in my humble opinion, nor a clean riddance of all such characters, or, will ever secure the blessing of God upon the church. The psalmist by the spirit of God says: "The assembly of ill men I hate, to sit with such I shun." What is the assembly of ill men? It is not one made up of men of evil, false, deceit, Mahomedan, Hindoo, savage, &c. 1. That these assemblies are made up of such characters, see the Craftsmen, Webb's Monitor, Crook's Manual, Constitution and By-laws of Odd-fellowship, Odd-fellow Digest, recognized standards of these different orders. I ask in conclusion, are such characters fit associates for such as profess to be the Lord their God, and who have the same strength and mind? Who will answer?

H. COON.  
Brynastonia, O., July 31st, 1872.

Good Works.

Editor of the Cynosure:

Dear Brother: I was a subscriber to the Cynosure some two years before the terrible fire last fall, after which I did not see it again until last May at the Oberlin convocation. I renewed my subscription. Although I consider it a valuable paper before, I would it has improved wonderfully; the gold it has been tried in the fire and stands the test. May it long be the guiding star to erring mortals, leading them to the light that shineth more and more to the perfect day.

J. A. C.

I am going to make an effort to get subscribers for your paper, though I am not a subscriber. I pray the Lord to give you the needed means to carry it forward. We would most gladly aid you were it in our power, but we are laboring as missionaries without a salary, and do not have time in rearing the temple, so do not work with one hand and hold the weapons of war with the other.

L. F. S.

Moral and Material Support.

Ozarko, O., July 30, 1872.

H. L. Kellogg.

Dear Sir: As Treasurer of the Oberlin A. S. D. I am opposed to secret societies. I hereby endorse the (2) lodge of funds given to the Association, which have been donated to the fund of the National Association opposed to secret societies.

With sincere wishes, and fervent prayer that God will prosper you in the good work, in which you are now employed, I remain, Truly yours,

J. B. BLANCHARD.

Oberlin, Western and Secret Societies.

The Northwestern Advocate.

The 24th August says that apparently the great majority of the work, but they are in out-bond league with the blasphemous rejectors of the Lord of life and glory! And that Christ's followers receive such a character and support as this! In deed, this is expressly forbidden. See 2 John 1: 11. God hates and proscribes the Cynosure; may it soon have many readers in its noble work. As ever yours,  
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## MARKET REPORTS.

CINCINNATI, Aug. 7, 1872.	
GRAIN: Wheat—Spring, No. 1, 1 1/2 @ 1 3/4	
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## New York Market.

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## The Christian Cynosure.

Chicago, Thursday, August 29, 1872.

By J. BLANCHARD, Editor.  
For J. H. BART, Associate Editor.PUBLISHED WEEKLY.  
No. 11, WALKER, of Cook Co.

The Christian Cynosure is devoted to the publication of news, and to the promotion of the cause of the oppressed and the poor. It is published weekly, except on Sundays and public holidays. It is published at the office of the Editor, No. 11, Walker, of Cook Co. It is published at the office of the Editor, No. 11, Walker, of Cook Co. It is published at the office of the Editor, No. 11, Walker, of Cook Co.

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EDITORIAL CORRESPONDENCE.

A Man with his Throat Cut and his Tongue Gone, with a letter.

NEAR CAMBRIDGE, ILL.,  
Aug. 24, 1872.

Dear Cynosure:

I am here unexpectedly on business, and must postpone further discussion of our "Benevolent Societies" till I can get to my reports.

Some thirty-four or five years ago, there lived in the vicinity of Little York, Warren County, Ill., a large family connection of South Presbyterians by the name of Brownie. They were substantial people, and their descendants still occupy farms in that neighborhood. One of the connection, David Brownie, was a Free-mason, and at times took to excess. Gossiping he was like his kindred of the name there, a well doing, lively man.

About two years he had professed great horror and fear that Freemasonry would come and murder him, because, as he had had business connections of the order, and the lodge had threatened to execute its penalties on him. One of the Brownies had married Mr. Griffin's sister, and his brother had often watched with David Brownie, nights, while, the lights being darkness, he would walk his horse and later in an agony for the coming of the emissaries of the lodge.

Things had gone on this way about two or three years, when one day David Brownie came back with a friend and neighbor Oquavins, on the Mississippi, which was their trading point.

When returned together to Little York and when he had had business connections of the order, and the lodge had threatened to execute its penalties on him. One of the Brownies had married Mr. Griffin's sister, and his brother had often watched with David Brownie, nights, while, the lights being darkness, he would walk his horse and later in an agony for the coming of the emissaries of the lodge.

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motive man appointed to investigate

the abduction and murder of Morgan.

The following paragraphs of interest

to our readers. It is from our

exchange:

"Mr. Wolf was compelled some time

since by ill health to suspend work

from the office of Recorder. He has

been in the midst of the history of the

famous Morgan abduction, and was in

tensely absorbed in his latest—too

much absorbed for his fading strength.

He used much of his time in the

city to be able to complete a work which

will prove an invaluable contribution to

political history."

We believe that his work will be

valued by all who are interested in

the history of the country. It is a

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another story "The Beginning."

"Good News," John's Extraneous

"The Leaned Girl," After Supper

"An Odd-numbered case,"

"Cat and Dog."



WHO WILL RESPOND?

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Chicago, Thursday, Sept. 5, 1872.

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Rev. L. A. HART, Associate Editor.  
Rev. L. K. KELLOGG, City Editor.

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LIEUTENANT GOVERNOR, S. C. KELLOGG, of Cook Co.

SECRETARY OF STATE, J. M. WALLACE, of Cook Co.

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announces the death of this loved and

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for a long time and at last was

at a Sabbath evening. He died, Aug. 10th,

in Springfield, Vt., whither he had

come to reside. He was a devoted

minister to his charge at Syracuse.

Rev. J. P. STORAND, our general

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## THE FALL CAMPAIGN.

Chicago, Thursday, Sept. 5, 1872.

The summer heat has been terrific. Rock River and other streams are low, and the crops are suffering. The weather is hot and the crops are suffering. The weather is hot and the crops are suffering.

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WHO WILL RESPOND?

Address **ERRA A. COOK & Co.,**  
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**The Christian Cynosure.**  
WEEKLY AND FORTNIGHTLY.  
25 N. Clinton St., Chicago.

— 8 —

— 8 — people are uneasy. They rack creation for pleasure; dig into the bowels of the earth for wealth; soar on the wings of imagination for gratification; when nothing can give peace, comfort, satisfaction, or rest, unless there is peace within. They need not go abroad for joy, who have a feast at home.

—

Idleness in the Christian life is unnatural; it shows that the foundations are wrong. With the love of Christ in the heart, we must work, there is pressure upon us which we cannot resist. "Wo is me if I preach not the gospel!" is not applicable to the pulpit alone, but to every one who has made a confession of Christ.

—

If every man had a window in his breast, blinds would be in great demand.

Notes by the Way.

It will be remembered that Dr. Peck claims to have taken the 33d degree of Freemasonry and consequently has arrived in his Masonic pilgrimage to the center of Masonic truth and understands what are the "requirements to make a good Mason" viz.: "to crush the head of the serpent, which we (good Masons) detest as an idol, that is adored by the idiot and vulgar, under the name of religion." (See Knight's Adepts of the Rosae or Sun.)

Yours in Christ,

JAMES L. ANDREWS

Some people are uneasy. They run back creation for pleasure; dig into the bowels of the earth for wealth; soar on the wings of imagination for gratification; when nothing can give peace, comfort, satisfaction, or rest, unless there is peace within. They need no go abroad for joy, who have a feast at home.

Idleness in the Christian life is unnatural; it shows that the foundation is wrong. With the love of Christ in the heart, we must work, that we may preserve peace in which we cannot lose it. "Who is me if I preach not the gospel?" is not applicable to the pulpits alone, but to every one who has made a confession of Christ.

If every man had a window in his breast, his words would be in great demand.











## For the Cynosure.

BY REV. T. NIELSEN.

Reason, though dwelling thus pioneer  
Adventurer, that without out  
The wilderness of thought! Uncouth an  
thou  
Amid the wild surroundings of thy home,  
Dost by tenfold toil clear a space  
On which to settle and in quietude  
Throughout the record of mental life  
Into the forest of ideas  
Thou comest when by thy hand strokes the  
great.

Tough odds of centuries are faced, shaking  
The earth beneath the thunder of  
Their fall. The virgin soil of truth, first  
ploughed  
And broken up, thou sowerest seed, and  
Thou sowerest so that respect, for the seed  
Yields forth "after its kind," and as  
Heaven sows

In blessings so thou prosperest in time.  
When specialists weeds are sown thy crop  
is that, that yield no extension unto  
The soil. Sow these weeds, prosper thy  
crop is wheat, filled to plumpness by thee.  
And rich with nurture for an immortal.  
With all thy doing or not thou, in this  
Erratic mood, to dream that thou art thy  
Own deity, regarding as a man

Thine own intellect, to perfection  
To the brazen throne mayst soar, but let  
The influence of associations near,  
Thy surroundings of thought improved—  
A cultivated wilderness of ideas,  
As a refining power within the heart,  
Fostering its sympathies, subduing the  
wild growth of its emotions, and, to  
Abnegation of thyself conducing.

Lead thee to acknowledgment of God  
And to his all-potent hand.  
Look on, Enlarge thy field. Sow well. In  
faith.

Look on rain and shower, and golden  
Heaven  
Will make thy harvest vast and precious.

And thou, little fall summer-come, on gathering in  
The final sheaf, shalt shout the everlasting  
"Harvest home."

## "I Must Die Some Time."

Some years ago Mr. S.—being desirous of obtaining a loan of money, applied to a friend of his, an old, prudent German, to endorse his name, assuring him that it should be promptly met at maturity, and that he should be caused no uneasiness on account of it. The German assented to the arrangement without distrust, and signed his name, little thinking that he was doing more than satisfying a meaningless request.

The note soon passed into other hands, but when it became due, the original maker was either too poor or too dishonest to pay it. Orest was the consequent astonishment of the owner of the security, that the endorsement of the note was something better than the empty form he had supposed it to be, and that Mr. B.—, the innocent holder, expected him to pay a sum for which he had received no equivalent. Reluctant to do what his hard earned capital, and indignant at the deceit practiced upon him, he at once went to consult an eminent lawyer, and to whom he expounded his case, and in a short time he had secured his cause, determined to resist the collection of the note to the utmost extent of the law. Judge was summoned to investigate the case, and he said to him to call upon him again in a few days.

At the appointed time our German made his appearance and was at once greeted in a cheerful tone by his counsel.

"My good girl," said the judge, "the note is worthless; you cannot be compelled to pay it." And he then went on to show that for lack of some technicality demanded by the law of the State, the promise was not worth the paper on which it was written.

The German's face lighted up with satisfaction.

"But is that you say? I have to pay a note?" he eagerly asked.

"No," said the judge.

"No," said he, no pay the note!"

"And was again the reply.

"And Mr. B.—, he no get his money."

"No," said the lawyer again, "the note is legally void."

For a moment the look of triumph at having escaped pecuniary loss could be seen in the foreigner's wrinkled features. But it was almost instantly succeeded by a more sober expression.

"You say Mr. B.— he no get his money?"

"Then I will pay the note," was the German's prompt and earnest rejoinder; "I will pay the note. I must some time!"

"How do you conclude?" I read, how many sections of your life and mine, even where earthly life is our sole, where we are finally, in our world, over remember the thought so sentimentally expressed by the American poet of the last hour of life.

may have occasion to regret many a deed of thoughtless silliness, none of Christian kindness.—Christian Weekly.

## Endowment of Power from on High.

In this article I propose to consider the question upon which this endowment of power can be obtained. Let us borrow a little light from the Scriptures. I will notumber your paper with quotations from the Bible, but simply state a few facts which will readily be grasped by all readers of the Scriptures. If the readers of this article will read in the last chapter of Matthew and of Luke the commission which Christ gave to his disciples, and in the same way the first and second chapters of the "Acts of the Apostles," they will be prepared to appreciate what I have to say in this article.

1. The disciples had already been converted to Christ, and their faith had been confirmed by his resurrection. But here let me say that conversion to Christ is not to be confused with a conversion to the great work of the world's conversion. In the latter case, we have to do directly and personally with Christ. It yields up its prejudice, its antagonisms, its self-righteousness, its unbelief, its selfishness; accepts him, trusts him, and supremely loves him. As the whole life and conduct of the Christian is to be, so, yet they had received no definite commission, and no particular endowment of power to fulfill a commission.

2. When Christ had dispelled their great bewilderment resulting from his crucifixion, and confirmed their faith by repeated interviews with them, he gave them their great commission to win all nations to himself. But he did not tell them to hurry and rush, till they were endowed with power from on high, which he said they should receive not many days hence. Now observe what they did. They used him, they used him, and for prayer, they asked the commission and doubtless, came to a mutual understanding of the nature of the commission, and the necessity of the spiritual endowment which Christ had promised them. As they continued to pray after day in prayer and conference, they, no doubt, came to appreciate more and more their inadequacy to the task. A consideration of the circumstances of the case, and the realization that they one and all consecrated themselves, with all they had, to the conversion of the world as their life work, made them have renounced their idea of living to themselves.

3. They had devoted themselves with all their powers to the work set before them. This consecration of themselves to the work, this self-consecration, this dying to all that the world has to offer, this consecration of their nature, have preceded their intelligent seeking of the proper endowment of power from on high. They then conferred, with one accord, in prayer, that I will be received from the Spirit, which baptism indicated. So have been essential to their success. Observe, they had a work set before them. They had a promise of power to perform it. They were admonished to pray, and they were promised that the power might be fulfilled; but they continued in prayer, and persisted in their suit till the answer came. They understood that they were to be baptized in the Spirit, and they prayed in faith. They prayed with the firmest expectation, until the endowment came. Now, let these facts instruct us as to the conditions of receiving this endowment of power.

4. We, as Christians, have no commission to fulfill. As truly as they did, we need an endowment of power from on high. Of course, the same injunction, to wait upon God, till we receive it, is given to us. We have the same promise that they had. Now, let us take substantially and in spirit the same course that they did. They were Christians, and had a measure of the Spirit in them when they prayed, and in consequence, so have we. Every Christian possesses a measure of the spirit of Christ; enough of the Holy Spirit to lead us to true consecration and inspire us with the faith that we shall receive of our promise.

5. They had a work set before them. Let us, then, not grieve or resist him; but accept the commission, fully consecrate ourselves, with all we have, to the saving of souls as our life work. He will not give us power to go to the altar with all we have and are, and lie there and perish in prayer till we receive the endowment. Now, I observe, conversion to Christ is not to be confused with a conversion to the world's conversion. In the latter case, we have to do directly and personally with Christ. It yields up its prejudice, its antagonisms, its self-righteousness, its unbelief, its selfishness; accepts him, trusts him, and supremely loves him. As the whole life and conduct of the Christian is to be, so, yet they had received no definite commission, and no particular endowment of power to fulfill a commission.

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which Christ proposes to employ it. Christ does not require us to make him without trust. To whom he gives this faith, he will also give the power to use it. The promise, if the commission is believed, is that, if the amendment to wait upon the Lord till our strength is renewed by him, we shall receive the endowment.

It is of the highest importance that all Christians should understand that this commission to convert the world is given to them by Christ individually.

Every one has the great responsibility devolved upon him to win as many souls as possible to Christ. This is the great privilege and the great duty of all the disciples of Christ. There are a great many departments in this work. But, in every department, we may and ought to possess this power, that, whether we preach, or pray, or write, or print, or trade, or travel, take care of children, or administer the government of the State, or whatever we do, we should have this power, that we should be permeated with this power. Christ says: "If any man believe in me, out of his belly shall flow rivers of living water." That is, a Christian man, having in him the channel of power to impress the truth (Christ) upon the hearts of men, shall proceed from him. The great want of the Church at present, is, first, the realizing condition that this commission to convert the world is given to them individually. The second great want is, realizing condition of the necessity of this endowment of power upon every individual soul. Many professors of religion, who suppose it belongs especially to the clergy, as well as to the laity, are called to the Gospel as a life-work. They fail to realize that all are called to preach Christ, that the whole life of every Christian is to be a proclamation of the Gospel, and that every Christian, earnest faith in the promised this endowment. A vast many professors of religion, and even ministers to doubt whether this promise is to the whole Church, and to every Christian. Consequently they have no faith to hold. If it does not belong to us, they don't know they cannot lay hold. Of course they cannot lay hold of what they do not believe in. Fourth want is that persistence in waiting upon God for that which is enjoined in the Scriptures. They failed before they have prevailed, and hence, the endowment is not received. Multitudes seem to have the promise, but they do not have it for themselves. They never get ready to dismiss the question of their own salvation; leaving that, as settled, with Christ. They don't get the great concept of the great commission for the salvation of others, because their faith is so weak that they do not steadily leave the question of their own salvation in the hands of Christ; they even some ministers of the Gospel, I find, are in the same condition, and bailing in the same way, unable to give themselves wholly to the work of saving others, because in a measure unsettled about their own salvation, and anxious to know the extent to which the Church has practically lost sight of the necessity of this endowment of power? Much is said of our dependence upon the Holy Spirit by almost everybody; but how little in our dependence realized. Christians and even ministers go to work without it. I mourn to be obliged to say that the ranks of the ministry are filled with men who are in this condition. I say, "We have the power, but we do not possess it." May the Lord have mercy upon us! Will this last remark be thought uncharitable? If not, what the report of the Home Missionary Society, for example, be heard upon this subject. Surely something is wrong.

An average of five souls won to Christ by each missionary of that society in a year's toil, certainly indicates a power to do more than is done.

Have all or even a majority of these ministers been endowed with the power which Christ promised? If not, why not? But, if they have, be it all that Christ intended by his promise. I former article I have said that the recognition of this endowment of power is instantaneous. I do not mean to assert that in every instance the recipient was made aware of the power. It is a power given to him by God, and he may not be aware of it until he has been enabled to use it. It may have commenced like the dew and increased to a shower. I have alluded to the report of the Home Missionary Society. But let us suppose that the brethren employed by that Society are exceptionally weak in faith and power as laborers for God. On the contrary, from my acquaintance with some of them, I regard them as

among our most devoted and self-sacrificing laborers in the cause of God. This fact illustrates the alarming weakness of the Church, and the alarming weakness of the Church, both clergy and laity. Are we not weak? Are we not critically weak? It has been suggested that by writing this I should offend the ministry and the Church. I cannot believe in the statement of our weakness, but I will be regarded as an offense. The fact, there is something sadly defective in the education of the ministry and of the Church. The ministry is weak because the Church is weak. And then, again, the Church is kept weak by the weakness of the ministry. Oh! for a conviction of the necessity of this endowment of power and faith in the promise of Christ.—*Protestant C. G. Flansy, in the Independent.*

Freemasonry Forty Years Ago.

Charles P. Sumner's View of Speculative Freemasonry.

WRITTEN OCT. 19, 1829.

[Continued.]

It has been said that Washington in his early life was a Mason; but he never went further than the third degree, in his belief of the nine higher degrees were not conferred. It is not possible, by reading any book, to know what were the precise terms of Washington's Masonic obligations; but probably may know that they were not intended to kill or to be killed for all the Masonry in the world. It is easy to divine the motives which probably induced him to become a Mason.

The old story of his boy, who was speaking of civil magistracy says "A Mason is a personable subject to the civil rulers, wherever he resides or works; and is never to be concerned in plots and conspiracies against the power and welfare of the nation, nor to have himself unduly to inferior magistracies."

"If a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be a young man, and full of precepts of loyalty and benevolence. It was sentiments like these which induced Washington to become a Mason, and a respect for the requirements would have induced him to withdraw his esteem for the association had been lived until the autumn of 1828, and heard of that outrage which evoked the indignation of the people, and the high and really inveterate degrees, can inspire some of its votaries with the grossest misconception of their duty to the magistracy and laws of their country; and I have known men with high degrees, for I am convinced that many of the three lower degrees irretrievably require that the receiver of them should become the perpetrator of a crime upon himself or upon another."

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It is probable that Morgan has been murdered if there is anything in Monks' case that could have induced him to do this, they ought to do so. guard such ties as a lion would disregard a net of obsequy. It will be disgraceful to the institution, if its members do not all their utmost to bring to the attention of the Government the high and really inveterate degrees, can inspire some of its votaries with the grossest misconception of their duty to the magistracy and laws of their country; and I have known men with high degrees, for I am convinced that many of the three lower degrees irretrievably require that the receiver of them should become the perpetrator of a crime upon himself or upon another."

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which she occasionally needed. I asked her if I might at that late hour be permitted to see her husband. She replied with a smile and cordially said, "Sir, my husband has not yet returned from the lodge." She then in a sitting posture, bent forward over her child, and with a show that hung loosely over her shoulder and around her neck, she started to go. At that very moment her husband was probably in the lodge joining his voice in the words of a favorite Masonic song—

"We are true as stones,  
And just as lead."  
I withdrew from this Mason's house with pity for his young wife and infant children, and with lessened respect for an institution which could thus withhold a husband and a father from the first of social duties.

Masonic dictates the minds of some men from the common purities of life, and inclines to virtues to things like moderate, increased, and out of reach. It styles itself but another name for charity, but it is not modern like charity; it vaunteth itself and is puffed up. In the subordinate lodges it delights itself in these songs which are dominated Masonic, the burden of which is that Masons are the greatest and the best of men, companions of princes wherever they go, that they built all the superlative temples and palaces in the world, that they are continually benevolent and the special favorites of the fair! It flaunts in the robes and titles that might become the high stations of a prince or power in the court of an emperor.

In a country like ours where all men stand upon a level, and where the fields of usefulness and honor are open to all, it cannot be consistent with the wisdom of life with respect to these songs which flowers that yield no fruit, or to decorate one's self with the ornaments that serve to make the wearer of them no more respectable than he would be in the plain garments suited to his daily calling.

If a Mason would qualify himself to become a master of a lodge he must load his memory with a mass of matter for which the understanding has but little affinity. If a young man would quit those scenes of almost profane amusement and attend with equal assiduity the lectures on operative masonry and architecture, on chemistry, astronomy, and on anatomy, minerals, geology, and mechanics, which might at small expense be heard in every city and in some villages; they would find more satisfaction to their inquiries into the laws and laws of that respectable standing in community which they now enjoy. If some young lawyers would take that portion of their time to legal and historical studies which some few of them to their inquiries into the laws and laws of that respectable standing in community which they now enjoy. If some young lawyers would take that portion of their time to legal and historical studies which some few of them to their inquiries into the laws and laws of that respectable standing in community which they now enjoy.

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